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* NATIONAL *
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CRITICISM OF CONFUCIANISM AND LIN PIAO

The Ways of Confucius and Mencius and Lin Piao's Counter-Revolutionary Politics

by

T'ang Hsiao (汤 啸)

(Peking Kuang-ming Jih-pao, January 9, 1974)

Renegade and traitor Lin Piao was a successor to the reactionary mantle of Confucius and Mencius. He disguised virtue, benevolence and righteousness, loyalty and forgiveness used by Confucius and Mencius to uphold the reactionary rule of the slave-owners as "historical materialism." This was a counter-revolutionary tactic used by Lin Piao in his vain attempt to use the ways of Confucius and Mencius to tamper with Marxism and to create public opinion for the restoration of capitalism. We must thoroughly criticize and repudiate this.

Historical Materialism or Historical Idealism?

Are Confucius and Mencius' virtue, benevolence and righteousness, loyalty and forgiveness really "historical materialism" as Lin Piao alleged?

In order to judge whether a historical concept of society is materialism or idealism, it is most important to see whether it acknowledges the determination of social consciousness by social being or advocates the determination of social being by social consciousness; whether it acknowledges class struggle as the driving force of historical development or publicizes class conciliation and repudiates class struggle; whether it acknowledges that the masses of the people are the makers of history or maintains that heroes are the makers of history. Through examining these aspects, we can see that the ways of Confucius and Mencius fundamentally have not the least flavor of historical materialism but are baldly historical idealism.

Any ideology is the product of a given system of social economy. In class society, it always reflects the interests of a given class. Confucius' political and moral concepts such as virtue, benevolence and righteousness, loyalty and forgiveness were the products of the system of slavery and formed the ideology of the slave-owner class. They reflected the interests of the slave-owner class and served the consolidation of the relations of exploitation of the system of slavery. Confucius made every effort to distort the relationship between social consciousness and social being, and claimed that virtue, benevolence and righteousness, loyalty and forgiveness were all inherent in man. He said, "Heaven produced the virtue that is in me" ("Shu Erh" in Confucian Analects); he styled himself as having been endowed with virtue by heaven. He also said: "The practice of perfect virtue is from a man himself" ("Yen Yüan" in Confucian Analects); "I wish to be virtuous, and lo! virtue is at hand" ("Shu Erh" in Confucian Analects); "The superior man in everything considers righteousness to be essential" ("Wei Ling Kung" in Confucian Analects). Mencius declared even more baldly: "Benevolence, righteousness, propriety and knowledge are not infused into us from without. We are constantly furnished with them." ("Kao Tzu" in The Works of Mencius) As they saw it, these transcendental moral categories were not only the products of the system of social economy but also the principles for determining the system of political economy. The whole social system should be established according to their stipulated principles. Confucius called for the "rectification of names" and justifying the "facts" with "names." The core of "rectification of names" was that "the prince is prince, the minister is minister, the father is father and the son is son." ("Yen Yüan" in Confucian Analects) The prince, the minister, the father and the son must act in a way according to the stipulations of these names. This called for the use of subjective ideas to stipulate the development of objective facts, the use of the outdated concepts of the system of slavery to rectify the changing social order. It can be seen from this that Confucius gave first place to "names" (status and concepts) and second place to "facts," thus standing the relations between "names" and facts, and between consciousness and being, on their head.

Marx pointed out, "It is not man's consciousness that determines his being; on the contrary, it is man's social being that determines his consciousness." (Collected Works of Marx and Engels, Vol. XIII, p. 8) This is the fundamental viewpoint of historical materialism. Confucius publicized the transcendental political and moral concepts, in a vain attempt to prescribe objective realities with subjective ideas. May we ask what point in common has this kind of reactionary thought with historical materialism?

The history of civilization of the past several thousand years is the history of class struggle, with the struggle of the oppressed and exploited classes against the reactionary ruling classes driving the development of society from a lower stage to a higher stage. But Confucius was fundamentally opposed to the struggle waged by the oppressed classes against the rule of the slave-owning aristocrats. His political and moral concepts with benevolence as the core attempted to harmonize class antagonisms and oppose class struggle. Confucius said that benevolence "is to love all men." ("Yen Yüan" in Confucian Analects) The men referred to here included the slave-owners, the newly emerging feudal forces and the individual laborers, but absolutely not the slaves. Benevolence was applicable to the relations between men, other than

the slaves. Among them, benevolence played the role of adjusting and maintaining the normal order. Benevolence meant loyalty and forgiveness. It called for the implementation of "he who wishes to establish himself seeks also to establish others; he who wishes to enlarge himself seeks also to enlarge others" ("Yung Yeh" in Confucian Analects) and "do not do to others what you do not want done to yourself" ("Wei Ling Kung" in Confucian Analects) to alleviate antagonism. As to the teachings, "In practicing the rules of propriety, a natural ease is to be prized" ("Hsueh Erh" in Confucian Analects) and "The superior man has no contentions," they were the more for harmonizing the class antagonisms of the time and the contradictions among the slave-owners.

Regarding the relations between the slave-owners and the slaves, no matter whether Confucius hypocritically said that the slaves should be employed at the proper seasons ("Hsueh Erh" in Confucian Analects) and as if you were assisting at a great sacrifice ("Yen Yüan" in Confucian Analects), or directly and unceremoniously called on the slaves "to nurse no complaints though poor" and "to be cheerful though poor," he likewise vainly attempted to reconcile the contradictions of these two major antagonistic classes and make the broad masses of slaves rest content with their status as the exploited. Confucius also baldly declared, "If a superior love propriety, the people will not dare to be irreverent. If he love righteousness, the people will not dare to submit to his example. If he loves good faith, the people will not dare to be insincere." ("Tzu Lu" in Confucian Analects) This exposed that in advocating benevolence, righteousness, propriety and good faith, he sought nothing more than to make the slaves not dare to be irreverent, not dare not to submit to his example, and not dare not to submit honestly to oppression and exploitation. This kind of class conciliation was entirely for hoodwinking the oppressed classes, for upholding the rule of the slave-owners, and for opposing the waging of struggle by the slaves and the newly emerging feudal forces against the slave-owners.

Since Confucius advocated class conciliation and repudiated class struggle, he necessarily repudiated revolutionary changes and historical development. This was defending the fallacy that the system of slavery would never change. Confucius vociferously advocated the restoration of the old order and retrogression, publicized "the ways of ancient kings," and cried, "How complete and elegant are its regulations! I follow Chou." ("Pa I" in Confucian Analects) He described the system of slavery of Western Chou as the most ideal society of mankind and advocated turning back the wheel of history. He also said, "Ch'i, by one change, would come to the State of Lu. Lu, by one change, would come to a state where true principles predominated." ("Yung Yeh" in Confucian Analects) He wanted the Ch'i State that had introduced some political reforms to fall in line with the backward and conservative Lu State, and the Lu State to fall in line with his ideal system of slavery of Western Chou. In disguising virtue, benevolence and righteousness, loyalty and forgiveness as "historical materialism," Lin Piao sought nothing more than to use the class conciliation and "back to the ancient" fallacies to tamper with the Marxist theory of class struggle.

Chairman Mao points out: "The people, and the people alone, are the motive force in the making of world history." "The lowly are the wisest; the

eminent are most ignorant." Man's knowledge and talent are not inborn but are acquired through social practice. The laboring people with rich practical experience are the most capable people and the makers of history.

But Confucius advocated idealist transcendentalism and nonsensically said that the sages, men of virtue and ancient kings were geniuses "born with knowledge," and that the broad masses of slaves were the lowest of the people "who are dull and stupid and yet do not learn." He also was of the formed opinion that "there are only the wise of the highest class, and the stupid of the lowest class, who cannot be changed." ("Yang Huo" in Confucian Analects) This meant to say that the rulers who were born wise and the slaves who were born dull and stupid could not be changed. As Confucius saw it, the makers of history could only be those ancient kings, sages and men of virtue with talent. To eulogize that Emperor Yao was as grand as Heaven, he said, "Great indeed was Yao as a sovereign! How majestic was he! It is only Heaven that is grand, and only Yao corresponded to it." ("T'ai Po" in Confucian Analects)

Mencius frenziedly trumpeted, "If Heaven wished that the empire should enjoy tranquillity and good order, who is there besides me to bring it about?" ("Kung Sun Ch'ou" in The Works of Mencius) What an unabashed boast! How he wanted to do things on a large scale for restoring the system of slavery!

In the eyes of Confucius and Mencius, history was entirely determined by the heroes. As regards the broad masses of laboring people, they should be looked upon as people born to be enslaved and ruled. They could only be ordered about by the rulers and could never be permitted to understand anything. This was what Confucius advertised, "The people may be made to follow a path of action, but they may not be made to understand it." ("T'ai Po" in Confucian Analects) Mencius even more baldly declared that men were divided by birth into men of a superior grade and countrymen, those who labored with their minds and those who labored with their strength. He publicized, "If there were not men of a superior grade, there would be none to rule the countrymen. If there were not countrymen, there would be none to support the men of superior grade." "Those who labor with their minds govern others; those who labor with their strength are governed by others. Those who are governed by others support them; those who govern others are supported by them. This is a principle universally recognized." ("T'eng Wen Kung in The Works of Mencius) This meant to say that it was universally recognized that the exploiting classes should oppress and exploit the exploited classes and make use of their economic status and political rights to monopolize mental labor so that the exploited classes could only carry out heavy physical labor.

It is obvious that these fallacies are absolutely not any "historical materialism" as alleged by Lin Piao but are the simon-pure junks of historical idealism. It was a most clumsy swindle for Lin Piao to pass the historical idealist fallacy known to all for "historical materialism."

Why Is It Necessary To Disguise the Ways of Confucius and Mencius As Historical Materialism?

The Confucian doctrines founded by Confucius were ideological weapons used by the reactionary ruling classes of past ages in China to suppress the people, to oppose revolution and to carry out counter-revolutionary restoration. Confucian thought publicized restoration of the old order, retrogression, and opposition to reforms. It firmly upheld class exploitation and class oppression and defended the caste system and the clannish system. It opposed "offending against one's superior and stirring up confusion," peddled "benevolence and righteousness, loyalty and forgiveness," and advocated "rule of virtue" and "benevolent government." This was what was called "supplementing severity with gentleness and supplementing gentleness with svereity." (12 Year of Duke Chao in Tso Chuan)

As was pointed out by Lenin, "All oppressor classes, for the sake of upholding their own rule, are in need of two kinds of social functions: one being the functions of the hangman, the other the functions of the priest." (Collected Works of Lenin, Vol. XXI, p. 208) Because the Confucian doctrine advocated the adoption of the double-faced tactics of virtue and penalty to meet the needs of all reactionary exploiting classes in China, it became the dominant thought of the reactionary exploiting classes for more than 2,000 years.

During the period of the Spring and Autumn Annals and the Warring States, Confucian thought was cast forth as a reactionary tool for checking the disintegration of the system of slavery and restoring the rule of the aristocratic slave-owners of Western Chou. For a period after the feudal landlord class seized power from the slave-owners and held sway, it had called for political reforms and opposed Confucian thought. But after a period of time, it gradually transformed itself into a backward, conservative social force, and it accordingly "banned diverse schools of thought and honored only Confucian teachings." Subsequently, Confucian thought became the spiritual prop for upholding the reactionary rule of the landlord class.

After the overthrow of feudal monarchy, the Peiyang warlords and the Chiang Kai-shek reactionary clique again adopted Confucian thought as their theoretical basis for practicing counter-revolutionary restoration and for counter-attacking the revolutionary people and settling accounts in the reverse.

In short, the role played politically by Confucian thought was most reactionary, and it at all times was a counter-revolutionary weapon in the hands of the reactionary classes.

Then, why did renegade and traitor Lin Piao still want to disguise such thoroughly reactionary historical dross and naked historical idealism as "historical materialism"? This was entirely due to his counter-revolutionary political need in his vain attempt to radically tamper with Marxism, topple the proletarian dictatorship and restore capitalism.

Lin Piao disguised the ways of Confucius and Mencius as "historical materialism" so as to radically oppose Marxism. Lenin said, "They ever more

skillfully fabricate Marxism and ever more skillfully disguise all kinds of anti-materialist theories as Marxism--this is a salient feature manifested by modern revisionism in political economy, on the question of strategy, and in philosophy in general (theory of knowledge and sociology)." (Collected Works of Lenin, Vol. XIV, p. 349) This pseudo-Marxist swindler Lin Piao thus gave the reactionary ways of Confucius and Mencius the trade mark of "historical materialism" in a vain attempt to confuse the dividing line between materialism and idealism, eradicate the laws of historical development, and tamper with Marxism.

Historical materialism is the indivisible component of the scientific world outlook of Marxism, the theoretical foundation of proletarian revolution. Only the emergence of modern proletariat in the capitalist society accompanied by its enormous productive forces--giant industries--would give rise to historical materialism. If as Lin Piao alleged, Confucius' virtue, benevolence and righteousness, loyalty and forgiveness were "historical materialism," would not "historical materialism" become something "already in existence in ancient times," something created out of the void by the "ancient sages" of the slave-owner class? With the class foundation and historical condition of historical materialism removed, would there still be historical materialism? And would there still be Marxism?

It is very clear that Lin Piao took this course of action merely for peddling his set of revisionist fallacies. He used the idealist "theory of genius" as his anti-Party theoretical program to publicize idealist transcendentalism that asserts the primacy of the spiritual over the material and of knowledge over practice, as well as the reactionary idealist conception of history that asserts the determination of social being by social consciousness. He summed up history as the history of a few geniuses, heroes, "ancient kings" "sages and men of virtue, denied that the people are the makers of history and that class struggle is the motivation force of social development, and distorted the history of class struggle as the history of the palace coups of a few careerists and conspirators. Lin Piao's "theory of genius" is a hodge podge of the reactionary ideas of the slave-owner class and the landlord and bourgeois classes. Lin Piao and company styled themselves as "geniuses" and "super-geniuses," and disguised themselves as sages "standing above knowledge, practice, the masses and history." They thought that in this way they could violate the objective laws governing social development, run counter to the will of the masses, do mischief as they linked, and adopt measures beyond reasonable comprehension. This was nothing more than a pipe-dream.

Lin Piao pretentiously talked about "benevolence and righteousness," "loyalty and forgiveness" and described them as "criteria for handling public relations." His object was to tie us hand and foot, to oppose the struggle waged by the proletariat against the class enemies at home and abroad, to make the proletarian practice "enlightened rule" and "benevolent government" toward all reactionaries, and to oppose and topple the proletarian dictatorship. He frenziedly cursed Ch'in Shih Huang for his progressive measure of "burning books and burying Confucian scholars alive," aired grievances for the reactionaries, and attacked the proletarian dictatorship. He attacked us behind our backs for "going to the extreme" in exercising "absolute rule" and "dictatorship" over the landlords, rich peasants, counter-revolutionaries, undesirable characters and rightists as well as the imperialists, revisionists and reactionaries.

When refuting the attack of the enemy against the proletarian dictatorship, Chairman Mao justly and sternly pointed out, "'You are not benevolent!' Quite so. We definitely do not apply a policy of benevolence to the reactionaries and toward the reactionary activities of the reactionary classes." He also said, "All the experience the Chinese people have accumulated through several decades teaches us to enforce the people's democratic dictatorship, that is, to deprive the reactionaries of the right to speak and let the people alone have that right." ("On the People's Democratic Dictatorship") Lin Piao cried, "Any two at strife are enemies, and any two at peace are friends." He peddled Confucius and Mencius' "the benevolent love all men" and other hypocritical stuff with an ulterior object in view. Could it be said that Lin Piao and company wanted to practice benevolence and righteousness, loyalty and forgiveness toward the proletariat and the revolutionary people? Absolutely not. His plan for an armed counter-revolutionary coup d'etat entitled "Outline of Project '571'" and what they did clearly showed that they hated the proletariat to the bone and that they were the sworn enemies of the people.

In short, Lin Piao's ulterior object in worshipping and playing up the corpse of Confucius was to make use of the ways of Confucius and Mencius to clear the way for counter-revolutionary restoration. Confucius firmly adhered to the counter-revolutionary restoration line of "reviving states that had been extinguished, restoring families whose line of succession had been broken, and calling to office those who had retired into obscurity" and "following Chou." What Lin Piao dreamt day and night was to carry out counter-revolutionary restoration and to turn back the wheel of history. He vainly attempted to usurp leadership and seize supreme power in the Party and the government, change the basic line of the Party for the historical period of socialism, topple the proletarian dictatorship and restore capitalism.

"You have lost both your fortune and honor, but the rolling rivers flow on forever." Lin Piao's sweet dream of counter-revolutionary restoration has completely gone bankrupt, and the Lin Piao anti-Party clique is finished. They were doomed to extinction because they represented the reactionaries of the moribund class on the decline. The ways of Confucius and Mencius could not save them. Only the proletariat that clings to the Marxist truth is the newborn force that pushes history forward and is invincible.

* * *

LESSONS LEARNED FROM THE GREAT PROLETARIAN CULTURAL REVOLUTION

A Few Words on Education Provided Me by the Great Proletarian Cultural Revolution

- Ch'ao Chih-wu, a member of the Party branch committee of the Nannao brigade, Tachai commune, Hsiyang hsien, talks on his understanding in the study of the documents of the 10th Party National Congress

(Peking Jen-min Jih-pao, January 8, 1974)

Jen-min Jih-pao Editor's Note:

This article "A Few Words on Education Provided Me by the Great Proletarian Cultural Revolution" is a speech by Comrade Ch'ao Chih-wu, a member of the Party branch committee of the Nannao brigade and deputy head of the brigade, given at a meeting on the study of the documents of the 10th Party National Congress, with the cadres and poor and lower-middle peasants of the brigade breaking in with questions or remarks. Their speeches are very profound and vivid without any stereotyped flavor and are worth reading. "Historical experience merits attention." It is hoped that in reviewing Chairman Mao's series of important directives in the great proletarian cultural revolution, the broad masses of cadres will link them with their own thinking, the conditions of their own units, and the excellent situation in the whole country, draw experience from the two-line struggle, and adopt a correct attitude toward the great proletarian cultural revolution, the masses and themselves. In the criticize-Lin Piao and rectify-style campaign, we must further understand the salient features and laws of class struggle in the historical period of socialism, adhere to Marxism, criticize revisionism and triumphantly forge ahead along Chairman Mao's proletarian revolutionary line.

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Chairman Mao told us long ago that after the seizure of political power by the proletariat in the whole country, the fundamental contradictions at home remained to be the contradictions between the working class and the bourgeoisie. Liu Shao-ch'i, Ch'en Po-ta and other swindlers opposed the continuation of revolution under the proletarian dictatorship and alleged that the principal contradiction at home was the "contradiction between the advanced socialist system and the backward productive forces in society," and arbitrarily crammed this deceitful talk into the resolution of the 8th Party National Congress. Prior to the 9th Party National Congress, the two swindlers Lin Piao and Ch'en Po-ta also planned to insert this reactionary fallacy into the political report of the 9th Party National Congress so as to change the Party's basic line for the whole historical period of socialism. It is really a case of wolves incapable of changing their man-eating habit and dogs incapable of changing their habit of feeding on human

ordure. This revisionist fallacy is indeed most vicious! Before the great proletarian cultural revolution, as secretary of the Party branch, I suffered because of it. For Nannao, it was quite a tough time! Just take a look at the new Nannao after the great cultural revolution. It is really--

Two Different Lines Mean Two Different Worlds

I became Party branch secretary in 1960. At the time, I rose early and retired late. I was full of drive in work! But I made a poor showing in reading and study. My awareness of the two-line struggle was low, and I did not know what was Marxism, what was revisionism, what was socialism, and what was capitalism. Hurrying along as fast as my two legs would carry me, I cared not where I was going.

I remember that in the spring of one year, I heard someone speaking at a hsien-level meeting, "Now the landlords are without land and the rich peasants are no longer rich. They work just the same for workpoints. What is left of class struggle? A good job done in production will take care of everything." At that time, I thought this a good argument. I relegated to the back of my mind Chairman Mao's teaching, "Never forget class struggle" and the Party's basic line for the whole historical period of socialism. My grip on class struggle relaxed. To relax is to invite an enemy attack. Not long afterward, a rich-peasant element who had not been properly transformed jumped out. He dismantled the stonework enclosing the collective fields and had the dislodged stones piled up around his own small plot of land. The poor and lower-middle peasants came to tell me, "The rich peasants is digging at the foundations of socialism." I thought that this was nothing but a problem of selfishness. I told him to put back the stones to the original site, and thought nothing more of it.

One winter, a person with a serious capitalist trend of thought had not been seen for quite a few days. One morning, he bought from elsewhere a plump pig and asked me to butcher it for him. I complied with his request and he gave me the hog's head and trotters. It never occurred to me that in driving the butcher knife into the pig I had carved out a path for capitalism. Thereafter, he engrossed himself in speculation and manipulation in other places all the time. To stop him, I let him know, "If you still don't return to labor, you have to surrender two yuan to the brigade every day." The last thing I expected was that this would give him "business permit." I figured things out this way: This would after all add to the collective income! Whoever was capable of doing a job should be allowed to do it. Individual wealth would also help the collective. At the time, someone asked for permission to trade in blankets, and I also acquiescedto his request. At this stage, we were following a road completely different from Tachai's. The poor and lower-middle peasants of Tachai were doggedly following the socialist road, but I had led Nannao down Liu Shao-ch'i's san-tzu i-pao evil road.

I also had thought of making a major effort for the revolution like Tachai by organizing everyone to trim the fields and hedge them with stonework and build a road downhill. But those who worked elsewhere earned more money, and the longer they worked elsewhere the less they desired to come back. Some

people who had not slipped out also felt ill at ease. The poor and lower-middle peasants had something to say about me. For several years, the fields were left untrimmed. Nor was a road built. I felt vexed but was unable to do anything.

It was this proletarian cultural revolution that pulled our village away from the evil road back to Chairman Mao's proletarian revolutionary line. Big strides were taken in learning from Tachai. Everyone relied on his own resources and fought amidst hardship. By working in a big way for 20-odd days, 19 persons alone dug a 5-li long mountain-skirting road through a mountain and across a ditch. This small mountain village which had never seen a horse-drawn cart before was made accessible not only to horse-drawn carts but also to trucks. With the highway built, a road was carved out for learning from Tachai in our commune members' minds and especially in my mind. It was a bright socialist road. Following this, everyone struck the iron while it was hot and went a step further in criticizing Liu Shao-ch'i's counter-revolutionary revisionist line and the capitalist tendencies. We built Tachai-type fields, laid high-tension cables, and gradually converted this "unwieldly" village known for its poverty and backwardness into an advanced unit in learning from Tachai known for "its abundant grain, cash and contributions as well as its new fields, new villages and new ideas."

In 1972, a serious drought lasted into the spring of the following year. If leadership had been exercised according to the counter-revolutionary revisionist line followed by me, our village would have collapsed. But under the impetus provided by the criticize-Lin Piao and rectify-style campaign, 1972 turned out to be a year of great development in water conservation and of good harvests in agriculture. The following year also witnessed the best crops in history. In the face of this excellent situation, how happy I felt! Of course, what made me happy was not just the changes brought to Nannao alone by the great proletarian cultural revolution. Had it not been for this great revolution how many "Nannaos" in the whole country would have been sabotaged by Liu Shao-ch'i and Lin Piao's counter-revolutionary revisionist line! It was this great revolutionary movement that had smashed the two anti-Party cliques under Liu Shao-ch'i and Lin Piao criticized their counter-revolutionary revisionist line, eliminated the influence of the revisionist line and solved the major question of the destiny and future of many, many "Nannaos." This was a major question bearing on the destiny and future of our whole country!"

(Poor peasant commune member Li Fu-yü said, "The correctness or incorrectness of the ideological and political lines decides everything." That our such an "unwieldy" village could have become such a thriving socialist new village was a result of the thorough implementation of Chairman Mao's revolutionary line. The great cultural revolution is good in that it has smashed the two bourgeois headquarters headed by Liu Shao-ch'i and Lin Piao. I feel that it will not do for us to say merely that the great cultural revolution is good without knowing at heart in what way it is good. Like Comrade Chih-wu, we should, in light of our own experience, the tremendous changes in the whole village and the excellent situation in the whole country, appreciate the great victory and great significance of the great cultural revolution as well as the importance of launching the two-line struggle with a view to gain a deep understanding of why it is still necessary to carry out such revolution many times from now on. Only in this way can we reduce our blindness and raise our consciousness in class

struggle and the two-line struggle and fulfill more properly the various combat tasks set forth by the 10th Party National Congress.)

In the great proletarian cultural revolution, the struggle with the Liu Shao-ch'i anti-Party clique and the Lin Piao anti-Party clique gave me profound education. The documents of the 10th Party National Congress further sharpened my eyes. As I recall the way I worked as Party branch secretary, I feel there is a lot that I must bear in mind all my life--

Valuable Experiences and Lessons

My thoughts go back to the matter of dismantling the stonework on collective land by that rich peasant element. Why did the poor and lower-middle peasants described it as a matter of class struggle and want to make him a target of criticism and struggle, which I looked upon it as a general problem of selfishness among commune members and not a matter of class struggle? Why was it that I knew clearly at heart who were our enemies and who were our friends, at the time of land reform and the struggle against the landlords and yet after toppling them and especially after collectivization, I failed to distinguish between the enemies and friends? Actually, I had come under the pernicious influence of Liu Shao-ch'i's "theory of the dying out of class struggle." I thought that the landlords and rich peasants were in the past capable of bullying and oppressing us on the sheer strength of their political power as the exploiting classes, but now their political regime had been toppled by us. I thought that the landlords and rich peasants were in the past capable of exploiting us also on the strength of their land and property but now they no longer owned any land. They therefore had become grasshoppers that no longer could jump about after autumn. I never gave any thought to the fact that since we poor and lower-middle peasants remembered how we had to beg for food in the past, would those landlords and rich peasants forget those days of baked cakes and hand-made noodles in the past? Though deprived of their land, as they walked or stood still and even in their dreams, they never stopped thinking of wresting back their land and continuing to ride roughshod over us! As a cadre and Party member charged with the continuation of the revolution, I must be able to see the desperate struggle waged against us by the class enemy during the entire historical period of socialism. This is a profound lesson for me.

I call back to mind that commune member dealing in pork. At that time, I thought that he was just trying to make some extra money elsewhere. Though he was not working for the collective, he was a lower-middle peasant, and couldn't have run far away. But it never occurred to me that although land had been collectivized, ideological "collectivization" was still a difficult job subject to the serious corrosion and infiltration of bourgeois ideas! Though he was making a little extra money today, he would show a greed for big money tomorrow. He would be heading for the capitalist road inch by inch until he reached the stage of disrupting the socialist market and the stage of running afoul of the law. The political report of the 10th Party National Congress said that we must pay attention to class struggle in the superstructure including various spheres of culture. Such is really the fact. To stage a comeback, the exploiting classes must corrupt and disintegrate us poor and lower-middle peasants. It is entirely possible for those who have just dropped their begging bowls to beat

up those begging, the exploited to take the road of exploiting others. Among the proletarian ranks, new bourgeois elements would also arise. This is another lesson for me.

I shudder as I think of this pork dealer, of my having approved of activities of this kind and of my having practiced Liu Shao-ch'i's san-tzu i-pao. The class enemy had utilized such a person as me--who had not properly transformed his world outlook, had not a high awareness of the two-line struggle and was the principal responsible person of the Party branch--to do something they wanted to do but dared not do and something they wanted to do but could not do. This had caused Nannao to traverse many a tortuous path. In association with these things, I carefully studied the political report of the 10th Party National Congress, I really felt the warmth of it. It made me understand that a bastion was easiest to capture from within. A Party member, especially a Party cadre, must seriously read and study to have a good grasp of Marxism, keep a clear head, practice Marxism and not revisionism, and adhere to Chairman Mao's revolutionary line. This is the third lesson.

I recall the days before the great proletarian cultural revolution when we were unable to trim the fields and roads we wanted to build. Why was it that Tachai was able to accomplish everything it wanted to accomplish while I was incapable of accomplishing anything at the time? One underlying cause was that I had not the revolutionary spirit of going against the tide and had not the courage to resist Liu Shao-ch'i's gust of evil wind for capitalist restoration. At the time, as soon as these projects were started, those keen participants in speculation and manipulation accused me of "not giving the people of Nannao a good life." After hearing this, I thought that Nannao was not the only village that was backward, and it would be unwise "to alienate myself from the masses" because of this. I therefore relaxed my efforts. I thought of Comrade Ch'en Yung-kuei who displayed the spirit of going against the tide and worked for the revolution at all costs. I thought of the spirit displayed by Comrade Li So-shou, secretary of the Nannao Party branch, who led the poor and lower-middle peasants to learn from Tachai, showed no fear for the encirclement of backward ideas and stuck it out in doing things. The comparisons revealed my own problem. It was to make do with drifting with the mainstream, to worry about gains and losses and to play safe! The facts show that the socialist revolution is a great and profound revolution, a revolution against the bourgeoisie and all exploiting classes who are capable of offering strong resistance. To guard against "offending others," we would rather abandon revolutionary interests and the fundamental interests of poor and lower-middle peasants and drift with the erroneous trend of thought. We could never go against the tide in this way. In sum, anyone who runs the Party for selfish interests cares only for personal interests but not the correct line and forsakes revolutionary truths to insure personal safety can also never go against the tide. This is my fourth lesson.

(Party branch secretary Li So-shou said: This is not just a lesson for Comrade Wu-chih alone, but also an experience or lesson for all of us. Summing up historical experience is essential for carrying out the socialist revolution. We must make full use of the Lin Piao anti-Party clique, this teacher by negative example, and at the same time, sum up the historical experience in conjunction with the practical struggle in Nannao, further

understand the salient features and laws of class struggle for the whole historical period of socialism, raise our awareness of the two-line struggle and win still greater victories.)

Everyone says that I have changed and am full of vitality and vigor since the great cultural revolution. About my changes, I feel that a problem has yet to be properly solved. This is that we must not just sum up experiences and lessons but also--

Correctly Absorb Experiences and Lessons

For instance, I once felt that exertion of vigorous efforts made me liable to more mistakes. In the past six years, as a result of my assuming heavier responsibilities and taking up a bigger share of work than others, made more mistakes and had to make more self-criticisms. The conclusion drawn from lessons and experiences was that in order to make less mistakes, one must make less effort. In fact, this was a negative attitude toward experiences and lessons. At the time, I had not admitted my past mistakes and had not arrived at right perception of the great proletarian cultural revolution. Naturally, I also refused to absorb these experiences and lessons, much less to absorb them in the correct way.

Whether or not the experiences and lessons have been absorbed in the correct way, according to my understanding, can be judged by two aspects:

The first one is to see whether revolutionary enthusiasm runs higher than before the great proletarian cultural revolution. Everyone constantly told the visitors how I made four rounds in carrying maize with a shoulder pole before the great cultural revolution, and had the same work done by early morning after the great cultural revolution. I was also praised for carrying water by running back and forth 140 or 150 *li* a day at the time of drought fighting and spot sowing in spring. I felt that this was a result of everyone's helping me toward the proper acceptance of experiences and lessons.

(Poor peasant commune member Wang Chi-lin said: We are quite satisfied with the kind of enthusiasm later displayed by you! With a correct line and the orientation clearcut, there can only be greater but not less enthusiasm. The documents of the 10th Party National Congress have shown us the orientation and the task for continuing the revolution under the proletarian dictatorship. With these experiences and lessons we have to call forth every ounce of our energy and direct a major effort toward the fulfillment of various combat tasks set forth by the 10th Party National Congress!)

The second aspect is to see whether the spirit of revolutionary struggle runs stronger than before the great proletarian cultural revolution. Shortly after I became production team leader in the great cultural revolution, it was a time for removing the redundant branches of the maize plants. Early one morning, the dew hung heavy. Working on removing the excess maize shoots at my side was a young woman. At the sight of extra shoots, instead of pulling them out with her hands, she removed them with a hoe. I heard a crunch, and saw her cut away the main stalk along with the extra shoots. I felt sick at the sight. I wanted to say something but swallowed back my words. But after a

while, with another "crunch," she cut away another stalk. I felt another wrench in the heart. I thought: The Party and the masses have so patiently helped me rectify my shortcomings and mistakes and so energetically supported me in my work and made me a cadre. This is for no other reason than to make me take good care of everything and give a proper work performance in socialist revolution and construction. In the face of what has happened, I have done nothing. How can I be worthy of the Party and the masses? I could no longer control myself. I told her to use her hands to pull out the extra shoots and let not the soiling of her hands disturb her. She was recalcitrant and said, "As an erring cadre, how dare you mind my business!" I replied, "I have to!" I then taught her to make a good job of collective work.

(Poor peasant commune member Li Sheng-shou said: This "minding" was a proper approach. If after the great cultural revolution, we should keep one eye open and one eye shut, care nothing about everything and adopt an evasive and irresponsible attitude, then on the surface it would seem that we have fallen flat, become cowardly and are afraid of assuming responsibility. In essence, this shows our failure to arrive at a right perception of things, our resentment against the Party and our assuming an indifferent attitude toward the Party's cause. Only by vigorously doing away with this sentiment can we be full of fight, arouse our spirit and fulfill the combat tasks put forward by the 10th Party National Congress.)

At a mass meeting held after supper that night, Comrade So-shou pointed out that that young woman was wrong by not obeying correct leadership. He also cited me for my daring to do my work and to assume responsibility. Thereafter, I became more bold in work.

One day during autumn farming in 1968, I found shallow furrow and well-broken clods in the fields plowed by a rich-peasant element. The fields looked flat and the soil did not sink underfoot. I knew that this was due to shallow plowing. Feeling that this guy did not have the best interests of the collective economy in mind, I asked, "Why have you plowed the fields to such a shallow depth?" He said, "My plowshare allows the same stipulated depth as all others." I took a look at his plow and couldn't help raging at him, "To hell with you! Why did you attach this piece of wood to the plow blade?" He said nothing. I called others over to the place and convened a criticism meeting in the fields against that guy. Everyone criticized him and criticized Liu Shao-ch'i's "theory of the dying out of class struggle." The meeting was very successful in solving problems.

(Party branch committee member Li Pao-tung said: If it were before the great cultural revolution, you would not have taken note of anything like this, because you had forgotten class struggle. This time, without waiting for others to find things out, you raised the problem first. This was a result of your having absorbed past experiences and lessons from the high plane of class struggle and the two-line struggle. I feel that what is important here is that you have a strong concept of class struggle and a high degree of consciousness in the implementation of the Party's basic line. Thus,no matter how the class enemy changes its tactics, we can fight to topple him.)

Now looking back, I must pay attention to these several points in correctly absorbing experiences and lessons: (1) In criticizing the bourgeois world outlook, don't adhere to the stand of weighing losses and gains when absorbing experiences and lessons. (2) In criticizing bourgeoisie idealism, don't adopt the metaphysical way of thinking--"you make no mistakes if you are not a cadre"--to blindly absorb experiences and lessons. (3) Pay attention to one tendency covering up another: Strive to commit fewer errors but don't do less work, and strive to rectify mistakes without forsaking revolutionary enthusiasm. Reduce thoughtlessness without reducing our militancy. Acquire more experience but not more misgivings. Confronted by increasingly complicated class struggle, we must give more thought to the revolution and cannot be obsessed with personal misgivings.

At present, I have still many shortcomings, and have to overcome properly a good deal of subjective idealist stuff. All my changes and improvements should be attributed to the great proletarian revolution, to the great, glorious and correct Party and to Chairman Mao's revolutionary line. I am determined to join others in seriously studying and deeply comprehending the spiritual essence of the documents of the 10th Party National Congress, to contribute every ounce of my energy to the revolution and to resolutely fulfill the various combat tasks set forth by the 10th Party National Congress.

(Collated by a correspondent of the Shansi People's Broadcasting Station and a correspondent of Shansi Jih-pao)

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SPRING FESTIVAL

Peking Theatrical Performances During Spring Festival

(NCNA-English Peking, Jan. 21, 1974)

fifty-four theatrical programmes in a great variety of forms and styles will be put on simultaneously in peking during the forthcoming spring festival. this represents a new victory for chairman mao's revolutionary line in literature and art and an important fruit of the great proletarian cultural revolution.

the items include peking operas, ballets, modern dramas, music, songs, dances, ballads sung and recited, acrobatics and puppet shows. different forms of local operas from hopei, shansi and other places, presented in local dialects with folk tunes, will also be put on.

inspired by the model revolutionary theatrical works, professional and amateur artists have gone into the heat of the struggle of the masses. while striving to remould their world outlook and their view of literature and art, they have written and performed many revolutionary theatrical items showing the struggles in the socialist revolution and construction and portraying worker, peasant and soldier heroes.

among the new full-length items is a play entitled "in the prime of youth" on the revolution in education. another, "swallows braving the storm", portrays young educated people maturing in the countryside. it is in hopei opera form based on shadow plays. "hsiangyang store" in pingchu opera form depicts a new generation of shop assistants who have warm love for their job and boldly fight against class enemies. another full-length pingchu opera to be staged is "horses galloping in mid-air". this opera form is popular in north and northeast china. "a spring swallow on cloud ridge" in hopei pangtzu, a local opera with castanet accompaniment, describes a barefoot doctor who serves former poor and lower-middle peasants wholeheartedly. the communist style of work of the chinese working people is shown in "thrice ascending mount peach" in shansi chunglu opera form. a puppet show "red flowers on grassland" describes children who bravely struggle against a blizzard and class enemies to protect the collective property.

many short and medium-length theatrical items to be put on likewise reflect the struggles of the workers, peasants and soldiers in the socialist era and express their deep proletarian feelings toward the party, the great leader chairman mao and the people's liberation army.

artists of the china peking opera troupe, the china dance drama troupe, the central philharmonic society and the peking opera troupe of peking, which composed some of the model revolutionary theatrical items, will perform during the spring festival. they will present the peking operas "the red lantern", "shachiapang", "azalea mountain", "fighting on the plains" and "song of the dragon river", the ballets "the red detachment of women" and "the white-haired girl", the symphonic music "shachiapang", "selections from the peking opera 'the red lantern' with piano accompaniment" and the piano concerto "the yellow river".

the china dance drama troupe will present on an experimental basis the revolutionary modern ballets "children of the grassland" and "song of yimeng" which have been further improved.

the simultaneous presentation of these gems of dramatic art, which are important victories for the revolution in art and literature, testifies to the determination and confidence of chinese artists to carry this revolution through to the end.

participating in the spring festival performances will be theatrical troupes under the cultural group and various ministries and committees of the state council, professional and amateur theatrical troupes in peking and theatrical troupes of various arms and services of the chinese people's liberation army.

more than 20 theatrical troupes from tientsin, hopei, shansi and inner mongolia which have come for the north china theatrical festival will take part in the spring festival performances.

some professional theatrical troupes will from mobile groups to give performances in factories, mines, rural people's communes, army units, hospitals and residential areas.

New Color Feature Films To Be Shown in China

(NCNA-English Peking, Jan. 21, 1974)

four new colour feature films will be shown in all parts of china beginning january 22 when the chinese people begin enjoying their traditional spring festival.

the new films, "fiery years", "bright sunny skies", "pine ridge" and "battle against floods", represent a new achievement of the great proletarian cultural revolution and a new victory for chairman mao's revolutionary line on literature and art. their completion is a reflection of the excellent situation in the proletarian revolution in literature and art and the deepening of struggle-criticism-transformation on the film front.

with a strong sense of the age, these films portray worker-peasant-soldier heroes in the midst of class struggle and the struggle between the two lines.

"fiery years" is a magnificent eulogy to the chinese working class defending chairman mao's revolutionary line. it describes how chinese steel workers turn out a kind of alloy steel in the spirit of "maintaining independence and keeping the initiative in our own hands and relying on our own efforts" and succeed in smashing the blockade and sabotage by imperialism, revisionism and reaction. its characterization of chao shih-hai, typical of the chinese working class with its high sense of the two-line struggle, is a great success. the film gives vivid expression to the party's class line and the great revolutionary vision of the chinese working class.

"bright sunny skies" brings to the screen a soul-stirring struggle during the agricultural cooperation movement -- a struggle unfolded under the leadership of the party by the poor and lower-middle peasants represented by hsiao chang-chun against an inveterate counter-revolutionary who has sneaked into the party. it shows in a penetrating way the acuteness and complexity of the struggle between the two classes and the two roads in the countryside and reflects the rock-firm determination of the poor and lower-middle peasants in taking the socialist road.

the film "pine ridge", set in an out-of-the-way production brigade, reveals a fierce class struggle centred on who is to hold the whip of its cart. by portraying chang wan-shan, a representative of the poor and lower-middle peasants who firmly take the socialist road, the film sings the praises of the victory of the party's basic line.

"battle against floods" depicts the revolutionary vigour and communist spirit of the poor and lower-middle peasants in the fight against an exceptionally big flood.

these new feature films were produced by the shanghai and changchun film studios, which worked on these assignments with great zeal. the film workers conscientiously studied works by marx, engels, lenin and stalin and chairman mao's works, penetratingly criticized lin piao and rectified the style of work and learned from the experience in producing the model revolutionary stage productions. while producing the films, they carried on the struggle between the two lines and the two ideologies in literature and art.

the whole process of producing the films vividly reflected the victory of the great proletarian cultural revolution. it is also a powerful criticism of the revisionist line in literature and art. the old system under which the director had the final say was replaced by the party's unified leadership in the film-producing groups. the scenarists, directors, actors and actresses, cameramen and artists and those in charge of sound recording, lighting, costume and stage props and management formed a new-type collective and they integrated with the masses of workers, peasants and soldiers in the work instead of shooting the films behind closed doors. they put the scenarios before workers, peasants and soldiers for discussion and carefully weighed every word according to their opinions. in their efforts to remould their world outlook, the film workers carried out revolutionary mass criticism together with workers, peasants and soldiers, took part in collective productive labour together with them and modestly accepted re-education by them so as to portray the working people satisfactorily. the revolutionary masses gave them warm support, regarding it as a duty to help produce revolutionary films. this encouraged them to work still harder. determined to complete "fiery years" at an early date, film workers kept working in hot summer in front of open hearth furnaces where the temperature was high. in "battle against floods" there are scenes which show people rescuing a collapsing dyke in the rain. these scenes were shot during the winter and the cameramen and the cast stood in icy-cold water.

among the films to be shown during the spring festival are also the film version of a stage production, a puppet film, scientific and educational films and documentaries.

More Goods on Peking Market for Spring Festival

(NCNA-English Peking, Jan. 22, 1974)

peking market is brisk on the eve of the chinese people's traditional spring festival. food stores in all corners of the chinese capital from the city proper to its outlying industrial districts are well stocked with meat, fish, poultry and eggs, which are sold at stable prices.

major food markets in eastern and western peking supply more than fifty varieties of fresh vegetables including tomatoes, cucumbers, bell peppers, beans, cauliflowers, chives and garlic sprouts though the temperature is below the freezing point at night at this time of the year. many kinds are reared in hothouses. but the average price is about 20 fen (one-fifth of a yuan) per kilogramme.

a leading member of the municipal commercial department said that 125 major commodities for the spring festival are supplied in larger quantities than in the same period of last year. the supply of some foodstuffs has increased by 10 to 24 per cent. daily sales in an eastern peking vegetable market shot up 50 per cent in the last few days.

the rapid growth of the local light and textile industries has provided peking with more consumer goods than before. peking's biggest department store now sells more than 23,000 varieties ranging from woolen textiles, silk fabrics, clocks, watches, television sets and cameras to cigarettes, wines and confectioneries. more than one thousand are new varieties added during the past year.

determined to serve the people still better, peking's commercial workers made extensive investigations into the demands of workers and peasants long before the spring festival and are now carting goods to their doorsteps.

stores in the mentoukou mining area on the western outskirts of peking have laid in a great variety of goods. the miners can buy bicycles, sewing machines, wrist watches and other manufacture goods at nearby stores.

the people's communes on peking's outskirts reaped an all-round rich harvest in 1973. they supplied the state with 17 per cent more grain, cotton, oil-bearing crops, vegetables, pigs, fruit and nuts than in the previous year in terms of their total value. this means more farm and sideline products in the market and greater purchasing power on the part of the peasants.

more cotton cloth, corduroy, clothing, rubber shoes, knitwear, transistor radio sets and other goods were delivered to the countryside by the commercial departments on the eve of the spring festival to cope with the rising demand.

Shanghai People Buy More

(NCNA-English Shanghai, Jan. 22, 1974)

shops and markets in shanghai, china's biggest city, are well stocked with goods for the traditional spring festival which falls on january 23 this year.

compared with 1973, the supply of beef, mutton, fish, poultry and fruit increases from six to fifty per cent. there are also more pork, fresh eggs, cigarettes, wines and sugar.

prices remain stable. department stores, groceries and markets are busy selling from morning till evening.

in a workers' living quarter, retired worker chou yueh-hsiang and his wife have bought chicken, fish, meat and various things which they could not afford in the old society. "we are enjoying a better spring festival every year," said the wife who has also retired on a pension. the old couple is living with two children. the family usually saves 70 to 80 yuan a month.

the people are buying more, according to shanghai commercial departments. the total amount of retail sales of consumer goods last year increased by 9 per cent over 1972. woollen and silk piece-goods, rubber shoes and stockings registered rises ranging from 5 to 14 per cent. fortyeight per cent more polyesters and 30 per cent more chemical fibre fabrics and leather shoes were sold. there were also bigger sales of sewing machines, wrist watches and transistor radios.

the silk textiles department of shanghai's biggest department store has in stock more than 700 designs and patterns. retail sales average 8,000 yuan a day and reach 10,000 yuan on holidays.

fiftythree-year-old shop assistant chung pei-hsien, who was apprenticed at the age of 18 to a private-owned shop before liberation, has been selling silk fabrics for over 30 years.

"only landlords and capitalists could afford to buy silks before liberation", he said. "business was slack. i now sell more in one day than i did in a hundred days then. most customers buying silks today are working people."

growing socialist construction has provided more jobs and eliminated unemployment. on the average, a worker in shanghai had to support three and a half people, himself included, in early post-liberation days; now he supports two. wage rises also contribute to bigger purchasing power.

liberation put an end to inflation and skyrocketing prices in old china. the people's government has adopted many effective measures to stabilize commodity prices. prices of food grain, cotton cloth and other things have remained stable in the past 24 years. prices of medicine, transistor radios and kerosene have dropped by a big margin. medicine is 80 per cent cheaper than in 1950.

many beggars roamed shanghai's streets before liberation. there are no beggars now and most of the workers and staff members as well as commune peasants in rural shanghai have bank savings. money deposited by the people in the bank in 1973 was 29 times as much as in 1950.

"Yak-Borne Shop" on Southwest China Grassland

(NCNA-English Chengtu, Jan. 22, 1974)

plodding through deep snow against piercing winds, a caravan of yaks is delivering goods for the traditional spring festival to herdsmen living in widely scattered settlements on the grassland in northwestern szechwan province, southwest china. this caravan is a mobile service team under the supply and marketing cooperative of the maiwa district in hungyuan county of the ahpa tibetan autonomous chou.

the mobile team sells silks, velvet and other suitings, cooking spices and other special goods favoured by the tibetan herdsmen. it also supplies them with an abundance of brick tea, confectionery, cigarettes and alcoholic beverages. the prices are the same as at the cooperative.

this mobile team, which the herdsmen affectionately describe as "our yak-borne shop", was set up in 1964. its assistants, of tibetan and han nationalities, have covered 20,000 kilometres across the length and breadth of the grassland over the past decade, delivering consumer goods and tools to commune members and purchasing animal and other products from them.

the maiwa district is a stock-breeding area and the settlements are far from one another. the herdsmen launched a mass drive for production in response to chairman mao's call "in agriculture, learn from tachai" issued in 1964. members of the supply and marketing cooperative raised the slogan "step out of the shop and take goods to the yurts".

the mobile service team has the approval of the tibetan herdsmen, who often ride on horseback over great distances to greet the caravan, help unpack the animals and lend a hand in setting up the tents and stalls. the masses offer shop assistants butter-tea after their long trip. they say the shop brings the tibetan people the kind attention of the party by its work.

the grassland is 3,500 metres above sea level, and the weather often changes. one fine day the team set out with cigarettes, sugar and other comsumer goods for a remote settlement. before they got there, heavy rain and hail fell. the shop assistants covered the goods with their own raincoats even though they were soaked through.

a shop assistant once drove a team of yaks carrying sacks of salt. he came to a turbulent river. if he forded the river, the salt might be soaked by water. if he returned, the people would not get the salt in time. he put a sack of salt on his shoulder, mounted his horse and crossed the river. he did this until he had moved all the sacks. he then herded the yaks across the river.

these shop attendants ignore all difficulties and regard serving the people as their pleasure. the assistants and the manager work in turn on the mobile service team. when the team gets to a place, they call at every yurt to ask the herdsmen what they need and their opinions so as to improve the work. they also join the commune member in collective productive labour and propagate the party's line and policies.

ARMY-PEOPLE UNITY

Unity of Armymen and Civilians on Northwest China Frontier

(NCNA-English Urumchi, Jan. 22, 1974)

frontier guard units under the sinkiang military area command of northwest china have established profound friendship with multi-national peasants and herdsmen by supporting local socialist construction while defending the border region.

frontier guards stationed in the hapaho valley in the northernmost part of sinkiang worked alongside commune members to terrace mountain slopes, fill in gullies and build irrigation works. some units stay in contact with people's communes and production brigades and join them during busy farming seasons. last june floods breached an irrigation canal in the liaoyuan commune in the alatao mountain area. frontier guards there joined the local kazakhan and mongolian peasants in repairing the canal and draining the farmland. this helped bring a good grain harvest.

many herdsmen from the po-le and ili areas drive their flocks to a winter pasture at the southern foot of the alatao mountain every autumn. but since travel is difficult, it takes a lot of time to lay in food and other supplies. regarding herdsmen's difficulties as their own, the frontier guards set up a service station to shop for them and deliver the goods at their tents. the herdsmen say: "the people's liberation armymen always bear us in mind exclamation" a snowstorm hit the taerhpahatai mountain area three days and nights, and four-foot-deep snow drifts blocked the path. the frontier p.l.a. men carried sacks of flour on their backs and ploughing through waist-deep snow to deliver them to the herdsmen.

the people's army loves the people and the people love the army. on august 1, china's army day, new year's day and during traditional festivals, local people climb mountains and cross rivers to visit frontier guards. hearing that a frontier outpost was short of coal because deep snow blocked the road, local people immediately sent firewood there.

army and civilians join hands in defending the border area. many army units have cadres responsible for joint army-civilian defence. they help the militia with military training. the hungchi (red flag) people's commune in chimunai county has had help from a frontier unit in setting up a border defence network with the militia as the main force. militia cavalry of the tienshan pastures look upon defending the motherland as the common task of the army and civilians, and riding shoulder-to-shoulder with the armymen patrol the border summer and winter.

TIBET

National Policy Brings Prosperity to Tibetan Hsien

(NCNA-English Lhasa, Jan. 21, 1974)

well over ninety per cent of the leading cadres at all levels in nagchuka county of tibet are former serfs who suffered from heavy oppression and exploitation under serfdom.

under the guidance of chairman mao's national policy, the tibet autonomous region has since the abolition of serfdom in 1959 trained large numbers of emancipated serfs to be cadres for building up the new socialist tibet.

more than half of the eleven standing committee members of the nagchuka county committee of the communist party of china are tibetans. khyenthral, deputy secretary of the party committee and concurrently vice-chairman of the county revolutionary committee, was a downtrodden shepherd in the old society. all the year round, he wore a ragged sheepskin and ate rotten barley meal cast away by herd-owners. every night, he huddled himself up in a sheepfold. after liberation, the communist party sent him to school and gave him training through work. since he was promoted to his present post during the cultural revolution, he has constantly made investigations and study at the grass-roots level and led the herdsmen in improving the pastures. he has been highly praised by the local people.

like khyenthral, other tibetan cadres in the county energetically lead the masses in socialist construction. as a result of the concerted efforts of the cadres and the masses, the county has now become a prosperous livestock breeding base. its total number of livestock in 1973 hit 1.02 million, double the 1959 figure or 11.4 per cent higher than in 1972.

nagchuka county is more than 4,500 metres above sea level. it has 32,000 square kilometres of grasslands. but the area was always known as "north tibet wasteland" before tibet's liberation in 1951. chieftains and herd-owners, who accounted for only six or seven per cent of the local population, were in possession of the greater part of the pasturelands and domestic animals. corvees and exorbitant taxes bled the herdsmen white. they wandered over the wilderness, begging and hunting. many were reduced to serfs or slaves.

after the abolition of serfdom, the people of the county embarked on the bright road of collectivization. the county now has 38 people's communes which embrace eighty per cent of its villages. with state help, the commune members undertook to improve the basic conditions of animal

husbandry in the spirit of self-reliance and hard struggle. in 1973 alone, they dug and repaired 630 kilometres of irrigation canals, built about one hundred reservoirs and ponds and sank 24 wells, bringing 27,300 hectares of grasslands under irrigation. they also applied manure, eliminated rodents and built fences to protect the pastures.

the state has helped the county set up supply and marketing cooperatives, credit cooperatives, grain supply shops and 29 primary schools in the nine districts and towns. before liberation, herdsmen had to travel days to buy tea and were heavily exploited by profiteering merchants. commercial departments now deliver tobacco, tea, cloth, sugar, daily necessities and goods special for minority nationalities right to the herdsmen's homes with no extra charges. three mobile film projection teams tour the grasslands all the year round to serve the herdsmen.

there is a hospital in the county town, a public health centre in each district, a clinic in each commune and barefoot doctors in most production teams. the medical workers spread knowledge of hygiene among the herdsmen and give them free medical care.

industry and communications have developed rapidly in the county. the county seat has become an important city on the chinghai-tibet highway. roads linking various communes in the county and with nearby counties total 1,700 kilometres in length. the county has small farm machinery plants, brick kilns, a power-generating plant and other factories. they make more than 30 varieties of products.

the living conditions of the local people have been improved markedly. many communes have built new housing. former nomadic herdsmen have now settled in comfortable houses. sixty per cent of the households in one district alone have saving deposits in the bank.

with the development of production and improvement of people's live, the county's population has increased from 23,000 in 1959 to more than 35,000 at present.

FUKIEN FRONT

PLA Units on Fukian Front to Suspend Shelling During Spring Festival

(NCNA-English Fukien Front, Jan. 22, 1974)

a spokesman of the headquarters of the chinese people's liberation army units on the fukien front announced today:

to enable the chinese compatriots and the officers and men of the kuomintang forces on the greater and lesser quemoys, tatan and erhtan and other islands to enjoy the spring festival of 1974 together with the people of the whole country, the chinese people's liberation army has been ordered to suspend shelling on january 23 and 25 as an expression of solicitude.

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* FOREIGN RELATIONS *
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CHINA AND ALBANIA

Chinese Government Trade Delegation Leaves Albania for Home

(NCNA-English Tirana, Jan. 20, 1974)

the chinese government trade delegation headed by minister of foreign trade li chiang left here for home today.

the delegation signed the protocol on goods exchange and payments for 1974 between the governments of china and albania and paid a friendly visit to the country.

the delegation was seen off at the airport by k. ngjela, albanian trade minister: m. dirko, minister of communications; a. verli, minister of finance; and k. nushi, vice-minister of foreign affairs.

chinese ambassador to albania liu chen-hua was also present.

during its stay in albania, the delegation visited tirana, durres, gjirokastra, vlora and other districts and was given warm reception by local party and government leaders and people.

ambassador liu chen-hua gave a reception on january 18 for the visit to albania by the delegation.

Chinese Government Trade Delegation Back from Albania

(NCNA-English Peking, Jan. 21, 1974)

the government trade delegation of the people's republic of china led by minister of foreign trade li chiang returned to peking from albania by air today.

in albania, it signed the protocol on goods exchange and payments for 1974 between the government of china and the government of albania and the protocol on the use by albania of the credit granted by china for 1974 according to long-term agreements signed between the two sides. it also paid a friendly visit to the country.

among those present at the airport to greet the delegation were vice-ministers of foreign trade yao yi-lin and chen chieh and assistant minister tu yu-yun.

behar shtylla, albanian ambassador to china, and jovan andoni, counsellor of the albanian embassy here, were also present.

CHINA AND ARGENTINA

Argentine Government Ratifies Program for Sino-Argentine Medical Cooperation

(NCNA-English Peking, Jan. 22, 1974)

argentine president juan domingo peron presided over a ceremony for the ratification of the programme for sino-argentine medical cooperation and signed the decree ratifying the programme at the presidential residence in the suburbs of buenos aires yesterday, according to a report from that city.

speaking at the ceremony, argentine minister of social welfare jose lopez rega and the ministry's state secretary of public health domingo liotta warmly praised the friendship between the argentine and chinese people. domingo liotta also spoke of the achievements of the argentine scientific and cultural delegation which he led and visited china last november.

others present at the ceremony were vice-president maria estela martinez de peron, minister of foreign affairs alberto juan vignes, and members of the argentine scientific and cultural delegation.

charge d'affaires ad interim of the chinese embassy in argentina yang mai was also present at the ceremony.

CHINA AND AUSTRALIA

Chinese Red Cross Expresses Solicitude to Australian Flood Victims

(NCNA-English Peking, Jan. 21, 1974)

the red cross society of china today sent a message to the red cross society of australia expressing solicitude to the inhabitants of queensland and other states who had fallen victims to the recent floods.

the message reads:

learning of the recent floods in queensland and other states of your country resulting from continuous heavy rains and causing great losses to the inhabitants of the afflicted areas, the red cross society of china expresses its deep concern and sympathy. we wish to express our cordial solicitude to your society and through you to the inhabitants of the afflicted areas.

CHINA AND BRITAIN

Chinese Ambassador to Britain Gives Banquet for Success of Chinese Unearthed Relics Exhibition

(NCNA-English London, Jan. 21, 1974)

chinese ambassador to britain sung chih-kuang gave a banquet this evening for the success of the chinese unearthed relics exhibition in britain.

opening here last september 28, the chinese exhibition is due to conclude on january 23. it has been warmly welcomed by the british people of various circles with 750,000 visitors up today.

among those present at the banquet were mrs. margaret thatcher, british secretary of state for education and science; lord trevelyan, chairman of the chinese exhibition council of london; c.d. hamilton, chairman of "the times"; malcolm macdonald, president of the great britain-china committee; and other senior government officials and well-known people.

ambassador sung chih-kuang spoke at the banquet. he extended thanks to the british government for the importance

they have attached to the exhibition and to the great britain-china committee, "the times", "the sunday times" as well as other british friends involved in the exhibition for the tremendous work they have done.

mrs. thatcher also spoke. on behalf of the british government, she thanked the chinese government for letting the british people have an opportunity to see the wonderful chinese art treasures. she wished for further development of cultural exchanges between the two countries.

lord trevelyan also spoke at the banquet.

CHINA AND CAMBODIA

Samdech and Madame Sihanouk Leave Kwangchow for Hanoi

(NCNA-English Kwangchow, Jan. 22, 1974)

samdech norodom sihanouk, head of state and chairman of the national united front of cambodia, and princess monique sihanouk and their party left here by special plane today for hanoi to celebrate the spring festival.

they were seen off at the airport by penn nouth, chairman of the political bureau of the central committee of the national united front and prime minister of the royal government of national union of cambodia, and madame penn nouth, officials of the royal government and members of the royal family, who are now in kwangchow.

present were leading members of the kwangtung provincial revolutionary committee and the kwangchow municipal revolutionary committee kung shih-chuan, lin li-ming, chiao lin-yi, lo fan-chun and liu kuei-lan, chinese ambassador to cambodia kang mao-chao; and vice-consul of the consulate of the democratic republic of viet nam in kwangchow bui ngoc lien.

nguyen thuong, ambassador of the d.r.v.n. to cambodia, and sien an, cambodian ambassador to the d.r.v.n., who had come here specially to greet samdech sihanouk, accompanied him to hanoi.

CHINA AND DAHOMEY

Dahomey President Receives Chinese Ambassador

(NCNA-English Peking, Jan. 21, 1974)

president mathieu kerekou of dahomey received chinese ambassador to dahomey ku hsiao-po on january 18 and had a friendly talk with him, according to a report from cotonou.

CHINA AND JAPAN

Tokyo Liaison Office of China-Japan Memorandum Trade Concludes Historic Mission

(NCNA-English Tokyo, Jan. 21, 1974)

the tokyo liaison office of the china-japan memorandum trade office of china held a reception here this evening to mark the successful conclusion of the historic mission of the china-japan memorandum trade. so the work of the liaison office came to an end.

the reception was attended by kaheita okazaki, representative of the japan-china memorandum trade office, and some 300 japanese friends of various circles.

representatives of the general association of korean residents in japan attended the party.

chinese ambassador to japan chen chu and leaders of the tokyo association of chinese residents were present.

hsiao hsiang-chien, chief representative of the tokyo liaison office of the china-japan memorandum trade office, and kaheita okazaki spoke at the party, which was permeated with a friendly atmosphere.

in his speech, hsiao hsiang-chien expressed his gratitude to the late kenzo matsumura, the late tatsunosuke takasaki, the friendly japanese organizations and the japanese friends of various circles who had worked tirelessly to promote trade and friendship between china and japan and for the normalization of the diplomatic relations between the two countries. he said that in the year and more since

the normalization of diplomatic relations, china-japan trade relations had developed rapidly and friendly exchanges were increasing continuously. despite the fact that the historic mission of the memorandum trade had come to an end, the friendship between the two peoples will last forever. the fruitful experiences gained through the memorandum trade will continue to bring good results.

kaheita okazaki recalled in his speech the founding of the japan-china memorandum trade office and its contributions to promoting the friendship and trade between the two peoples. although a small number of persons opposed and slandered the japan-china memorandum trade office when it was founded, the japanese people have, however, consistently supported and encouraged the promotion of friendship between the japanese and chinese peoples and the normalization of japan-china diplomatic relations.

yoshimi furui, former diet member, proposed a toast in which he pledged to continue his efforts for the development of friendship and trade relations between the japanese and chinese peoples.

Chinese Youth Delegation Leaves Peking for Japan

(NCNA-English Peking, Jan. 21, 1974)

a chinese youth delegation left here by air today for a friendly visit to japan at the **invitation** of 29 youth and friendship organizations of japan.

leader of the delegation is wang shu-chen (female), secretary of the tientsin municipal committee of the chinese communist youth league, and deputy leaders are chu ke-chia, standing committee member of the yunnan provincial committee of the communist youth league, and chia hsueh-chien, a cadre in charge of youth work.

the delegation is composed of communist youth league cadres, students and representatives of young people on industrial, agricultural and other fronts. among them are chang tieh-sheng, an educated youth who has settled down in a rural area in northeast china's liaoning province and is now well-known for his opposition to the old examination system, and lung mei, a mongolian girl who has saved sheep herds of the collective at the risk of her own life and is now a university student.

seeing the delegation off at the airport were chang hsiang-shan, deputy head of the international liaison department of the central committee of the communist party of china, leading members of departments concerned and representatives of youth in the chinese capital.

CHINA AND ROMANIA

Chinese Medical Delegation Leaves Peking for Romania

(NCNA-English Peking, Jan. 22, 1974)

a six-member chinese medical delegation left here by air today for a friendly visit to the socialist republic of romania at the invitation of the ministry of health. leader of the delegation is chien hsin-chung, vice-minister of public health, and deputy leader is chiang hui-lien.

the delegation was seen off at the airport by vice-minister of public health huang shu-tse and leading members of departments concerned.

romanian ambassador to china nicolae gavrilescu was on hand.

CHINA AND SOVIET UNION

Chinese Government Strongly Protests Against Soviet Authorities Fascist Atrocities of Kidnapping Chinese Diplomat and Brutal Treatment of China's International Train

(NCNA-English Peking, Jan. 25, 1974)

chinese vice-foreign minister yu chan summoned soviet ambassador to china v.s. tolstikov this morning and handed him a note of protest. a strong protest was lodged in the note with the soviet government against the soviet authorities' fascist atrocities of kidnapping a diplomat of the chinese embassy in the soviet union and brutal treatment of china's international train.

full text of the note of the ministry of foreign affairs of the people's republic of china follows:

embassy of the soviet union in china,

in a verbal statement read out to the chinese ambassador to the soviet union on january 19, 1974, the director of the first far eastern department of the soviet foreign ministry slanderously charged comrade kuan heng-kuang, attache of the chinese embassy in the soviet union, with "trying to obtain espionage information of a military character from a soviet citizeness," and unwarrantedly ordered his expulsion from the soviet union. this is a mean act of retaliation taken by the soviet government against the expulsion of v.i. marchenko and four other soviet spies by the chinese government.

comrade kuan heng-kuang was being transferred home upon completion of his tour of duty in the chinese embassy in the soviet union. the peking-ulan bator-moscow international train no. 8 on which he was riding arrived at irkutsk station at 2:50 a.m. (moscow time) on january 19, and the passengers aboard were all sleeping. soviet police officers and men in white robes boarded the train. they stated that a soviet citizen who had gotten off at the previous station krasnoyarsk was found to be suffering from contagious black smallpox, and demanded that all passengers get off to submit to a "quarantine check". the chinese train master repeatedly suggested to the soviet side that since the passengers were asleep and it was much too cold outside, the quarantine personnel should get on board the train to make the check if it was necessary. the soviet side obstinately refused and insisted that the passengers get off. comrade kuan heng-kuang

was awakened from his bed and got off the train along with other passengers for the quarantine check. but the soviet quarantine personnel didn't check the soviet passengers in carriage no. 5, who had come into contact with the alleged "black smallpox case", and passed over other passengers with a brief questioning and casual look. only comrade kuan heng-kuang, whose seat was in carriage no. 7, was subjected to detailed inquiry. they deliberately asserted that he "looked pale, had bloodshot eyes and was a complicated case", and forcibly detained him alone in the quarantine station, seating him next to some persons disguised as suspected contaminated cases. at this juncture, a female agent planted by the soviet side and claiming to be an overseas chinese accosted kuan and tried to shove a picture folder into his hands. whereupon, another soviet woman dressed as a nurse cried: don't pass things exclamation before her words were over, a group of ruffians led by a police lieutenant charged into the room. the lieutenant snatched the picture folder from the hands of the female agent, the others rushed forward in a body, and the so-called suspected cases who had been sitting in the room joined them in pushing kuan in spite of his protests into a police car parked at the back-door of the quarantine station, by which he was forcibly taken to the kirov district police station of irkutsk. immediately after the soviet side kidnapped comrade kuan heng-kuang, it declared the epidemic report to be unfounded, stopped the quarantine check and told the train to leave at once.

at the police station, a police major unlawfully questioned comrade kuan heng-kuang for 13 long hours. he ostentatiously took from the above-mentioned picture folder some planted "intelligence" and made against kuan the slanderous charge of espionage, which kuan sternly refuted. that night, kuan was forcibly taken on board a plane and sent to moscow. at the airport in moscow, kuan was again illegally questioned by the soviet secret service in the presence of a representative of the soviet foreign ministry. it was only after comrade kuan heng-kuang made repeated protests that the soviet side handed him over to the chinese embassy in the early hours of january 20.

the above facts fully show that the kidnapping of comrade kuan heng-kuang was an anti-china farce wholly stage-directed by the soviet authorities. the method used was indeed shockingly clumsy and vile.

the brazen kidnapping of chinese diplomat comrade kuan heng-kuang by the soviet authorities in disregard of principles of international law aroused the utmost indignation of the entire crew and the chinese passengers on the chinese train, who made repeated strong protests to the soviet side, demanded the immediate return of comrade kuan heng-kuang and asked to get in touch with the chinese embassy in the soviet union. the soviet side not only arbitrarily rejected all these, but moved up large numbers of policemen and secret agents to encircle the chinese train, damaged all the brakes on the chinese train, grabbed or tore up red signal flags on carriages used to halt the train, smashed a window and dispatched some fifty to sixty policemen and secret agents to forcibly escort the chinese train to the soviet-mongolian border.

the chinese government hereby lodges a strong protest with the soviet government against the soviet authorities' fascist atrocities of kidnapping a chinese diplomat and brutal treatment of china's international train and demands that the soviet government guarantee against the recurrence of similar incidents in the future. otherwise, the soviet government must bear full responsibility for all the consequences arising therefrom.

ministry of foreign affairs of
the people's republic of china

january 25, 1974

CHINA AND US

American Professor and Wife Leave Peking

(NCNA-English Peking, Jan. 21, 1974)

professor gerald borning of the aeronautical and astronautical engineering department of university of maryland of the united states and his wife concluded their visit here and left yesterday to tour shanghai, hangchow and kwangchow on their way home.

the guests arrived here on january 12 at the invitation of the chinese society of aeronautics. their sight-seeing tour took them to factories, rural people's communes, a school and places of historical interest. shen yuan-lei, president of the host society, met them and gave a dinner in their honour.

DIPLOMATIC ENVOYS

Chinese Ministry of Foreign Affairs Gives Film Reception for Diplomatic Envoys

(NCNA-English Peking, Jan. 21, 1974)

the chinese ministry of foreign affairs gave a film reception here this afternoon for diplomatic envoys of various countries to china. the coloured feature film "bright sunny skies" was shown.

the foreign diplomats were accompanied by minister chi peng-fei, and vice-ministers chiao kuan-hua, han nien-lung, chung hsi-tung, ma wen-po, ho ying, fu hao and yu chan, of foreign affairs.

"bright sunny skies", a newly-produced film, describes the struggle between the two classes and the two roads in the chinese countryside during the agricultural cooperation movement. it reflects the rock-firm determination of the poor and lower-middle peasants in taking the socialist road indicated by chairman mao's revolutionary line.

THIRD WORLD

The Third World -- Background Material

(NCNA-English Peking, Jan. 22, 1974)

the third world is a new emerging force which has undergone a gradual development since the end of world war two. all the countries of the third world, which have long been subjected to oppression by imperialism and colonialism, now still face aggression, bullying and intimidation by the superpowers, colonialism and neo-colonialism. they are all developing nations economically. the great majority of asian, african and latin american countries belong to the third world.

the asia-africa-latin america region occupies an important position in the world. its total area covers 63 per cent of the land on earth with very rich natural resources, and its population amounts to about three quarters of the world's total population.

the concept of the third world was formed after a course of development. it emerged after world war two when national liberation movements surged forward in asia, africa and latin america and scores of countries there freed themselves from the colonial yoke and attained national independence one after another. in the 50's, the imperialist camp was termed as the first world, the socialist camp as the second world, and the countries which have won national independence as the third world. as the world people's revolutionary struggles developed and the basic world contradictions sharpened, a state of great turbulence, great division and great realignment came into being on the international scene. the imperialist camp has split and disintegrated as a result of the daily decline of u.s. imperialism. the socialist camp no longer exists as the soviet revisionist renegade clique has restored capitalism and turned the socialist soviet union into social-imperialism. meanwhile, the third world flourishes with its ranks growing stronger and stronger, its political consciousness raised daily and its unity strengthened steadily.

u.s. imperialism will not withdraw willingly from the arena of history and soviet revisionist social-imperialism hopes still more vainly to replace u.s. imperialism as the world overlord but lacks strength to fulfil this ambition. the two superpowers scramble for world hegemony and carry out aggression, expansion, subversion and intervention everywhere. confronted with this situation, the new emerging third world countries have a common fighting task, namely to oppose imperialism, colonialism and neo-colonialism, the hegemonism and power politics of the superpowers, racism and zionism, strive for and safeguard national independence, defend state

sovereignty and resources, develop national economy and culture and set up national independent armed forces defending their motherlands and working for the interests of the vast majority of people. they are now closing their ranks steadily in struggle and playing an increasingly important role in international affairs.

socialist china belongs to the third world. as a developing country too, she experienced the same sufferings as the other countries and peoples of the third world and has before her the same enemies and fighting task. they sympathize with each other, support each other and march forward in unity in the struggle against imperialism, colonialism and hegemonism.

Third World Awakening and Growing Strong in United Struggle

(NCNA-English Peking, Jan. 22, 1974)

the awakening and growth of the third world is a prominent feature in the present international situation. among the peoples of the third world, the trend for unity against the enemy has been further strengthened and their struggle to win and safeguard national liberation is growing in depth and breadth. mounting the world arena like a giant, the third world opposes the hegemonism and power politics of the superpowers, pounding fiercely at imperialism, colonialism, racism and zionism. the rise of the third world, which comprises over one hundred countries with a population accounting for about three quarters of the world's total, is changing the world balance of forces and pushing the world forward.

bankruptcy of the two overlords' theories of "special responsibility" and "vacuum filling"

the two overlords, the soviet union and the united states, have always looked down on the third world countries and people, and regard themselves as the supreme rulers of the third world. u.s. imperialism has always acted like a world "gendarme", trying to "fill the vacuum" everywhere in the world. the clamours of soviet revisionist chieftain brezhnev about the soviet union having a "special responsibility" are the same stuff as the "vacuum filling" fallacy trumpeted by u.s. imperialism. however, the third world has by its struggle smashed these theories of

aggression and expansion spread by the two overlords. what the two superpowers face in the third world today is no "vacuum" but the daily awakening, united and militant peoples and the surging waves of countries wanting independence, nations wanting liberation and people wanting revolution.

this surging current is irresistible, a fact clearly proved by events in the past year. the great victories of the three indochinese peoples in their struggle against u.s. aggression and for national salvation and those of the arab countries in their war of resistance against israeli aggression have dealt a heavy blow to the plots of the two overlords to seize and control the middle east. the fight against the maritime hegemony of the superpowers and for defending sea sovereignty has become a world-wide struggle and the number of countries standing for and declaring a 200-mile territorial waters limit or economic zone has increased to nearly 80. the third world has increasingly made its strength felt even in the united nations long under the control of the two superpowers. all this fully shows that the peoples of asia, africa and latin america are determined to be the master of their own destiny and their own house. the superpowers will be knocking their heads against the wall if they try again to "fill the vacuum" or assume a "special responsibility" in the third world.

the third world is playing a growingly important role in the arena of international struggle. imperialism no longer dares to ignore the existence of the third world, the awakening and growth of which has opened a situation in which "affairs in the world require consultations. the internal affairs of a country must be settled by the people of that country, and international affairs must be settled by all concerned through consultation. they must not be decided by the two big powers." it is sheer delirious talk of hegemonism that the international situation "depends on the direction and process of the development of relations between the united states and the soviet union" (pravda).

soviet revisionist social-imperialism discredited

soviet revisionist social-imperialism has revealed its true colours more rapidly in the third world and become discredited. the people and public opinion of the third world countries have come to know more and more clearly that the soviet union is an imperialist country flaunting the signboard of "socialism" and engaging in expansion everywhere. this is a new indication of the daily awakening of the third world.

this new situation was underlined by the developments before and after the 4th conference of non-aligned countries last september. soviet revisionism failed to squeeze

into the conference. the "high-pressure letter" sent by brezhnev to president boumedienne aroused public indignation. the debate it provoked drew condemnations in and outside the conference and throughout the world -- "the soviet union is imperialist". this was unprecedented in the non-aligned movement over the past ten and more years.

in the past few years, soviet revisionism, disguising as an "ally", has done much harm to the third world countries. through their own experience, the third world people have come to see clearly day by day that soviet revisionism is a false "friend" but real enemy.

in asia, soviet revisionism feverishly peddles "the asian collective security system" allegedly for the sake of "peace" and "security" in asia. but the asian countries saw only expansion and threat in its acts and manoeuvres in asia. it masterminded the dismemberment of pakistan and subverted the government of a country in south asia. it created disputes in the gulf area, carried out frantic military expansion in the indian ocean and made a blatant show of force in the sea of japan and the western pacific. it deploys a million troops along the sino-soviet border, threatening socialist china. it flirts with the lon nol and pak jung hi puppet cliques and even with the chiang kai-shek clique, all of which have been spurned by the people. many asian countries accurately see the "security system" as one of soviet revisionist aggression and expansion.

the treacherous features of soviet revisionism were revealed more fully during the arab war of resistance against israeli aggression last october. when the arab troops were advancing victoriously, it ganged up with u.s. imperialism to hatch a ceasefire with the help of which the israeli troops launched a wild counterattack. it continued to emigrate soviet jews to israel to increase its manpower while extorting large sums of foreign currencies from the arab countries, taking advantage of their pressing need of arms. from these treacherous acts of soviet revisionism, the arab countries are keenly aware that they have been stabbed in the back by this very so-called "ally". "al hayat" of lebanon pointed out: "this so-called (soviet) friendship and these aids and assistance whose value and importance have been exaggerated are among the most important elements and factors which have brought to the arab world numerous sufferings and miseries, contempt and humiliation, the loss of territory and dignity."

what soviet revisionism has done in latin america also reveals more clearly its features of social-imperialism. so far it has stubbornly refused to sign additional protocol ii to the "treaty for the prohibition of nuclear weapons in latin america". this exposes before the third world the hypocrisy of the "detent" and "disarmament" it feverishly trumpeted. the coup in chile last september showed to the third world what great harm the fallacy of "peaceful

trasition" advocated by soviet revisionism has brought to the revolutionary struggle of the third world. the broad masses of the people of the latin american countries and the third world will bear in mind this lesson and continue to march forward.

today, when the third world is awakening with each passing day, soviet revisionism is finding it increasingly difficult to swindle and run amuck under the signboard of "socialism".

independence, self-reliance and struggle in unity

the third world people have through their struggles come to see clearly what road they should take. so long as they strengthen their unity, persevere in struggle, maintain independence and rely on their own efforts, they will surely take their destiny into their own hands and win successive victories.

the two overlords, the united states and the soviet union, have asserted that without them the developing countries cannot live. while u.s. imperialism always boasts about the "rule" played by the u.s. dollar to the third world countries, soviet revisionism claims that only "by way of entering into alliance" with it can the developing countries achieve their goals. but bitter experiences have proved that to obey and depend on the superpowers means to place oneself at the mercy of a tiger. only by relying on their own efforts and uniting to fight, can the third world countries achieve their goals. houari boumedienne, president of the council of revolution of algeria, put it well when he said: "this can only be realised by our sacrifices, by our struggle, by being conscious of our solidarity and above all by having confidence in ourselves and in our own capabilities."

the third world people have seen their own strength through a series of victorious struggles. especially in the past year, the people of the three indochinese countries won brilliant victories after years of fighting; with their persistent struggle the korean people opened a new prospect for realizing the independent and peaceful reunification of their motherland; the palestinian and other arab peoples won great victories in their war against the israeli zionist aggression; the arab oil-producing countries demonstrated their mighty power by means of oil boycott; the people of non-independent african regions made continuous headway in their armed struggle; and the struggle of the latin american people to defend state sovereignty and safeguard their natural resources advanced vigorously and is deepening. all these victories greatly strengthened the asian, african and latin american people's determination to carry on their struggles and enhanced their confidence of victory.

the two overlords -- the soviet union and the united states -- have done their utmost to attack the principle of independence and self-reliance, and insidiously sow discord among the third world countries and peoples and undermine their unity. either their opposition to self-reliance or their effort to undermine the unity is to serve their vain attempt to turn the third world countries into their appendages and subject them to their control and slavery. but the asian, african and latin american peoples have realized more and more clearly through struggle that the only way to victory is to base their policy on self-reliance and to strengthen unity in their struggle. "unity and joint struggle" is the most powerful weapon in the hands of the third world people and what the two overlords most fear. 41 independent african countries declared at the 10th african summit conference: "in the face of imperialist manoeuvres aimed at undermining our unity, we pledge ourselves to remain united."

the past year saw a new development in the militant unity in the third world, especially in africa which set an example in this respect. the people of various african countries further stepped up their unity and cooperation in the political, military and economic fields in order to fight imperialism, old and new colonialism, racism and big power hegemonism. the unity of independent african countries smashed the scheme of the rhodesian racist regime in trying to strangle zambia by sealing off its frontiers. in the arab people's war against aggression, the arab countries jointed forces against their common enemies, and african countries also acted in concert with the arab countries. a new panorama of unity in struggle was opened in middle east and africa. the ranks of unity of the third world people in the struggle against imperialism and hegemonism further expanded and their mutual support became more energetic. the machinations of imperialism and social-imperialism in sowing dissensions and undermining unity met with ignominious defeat.

the world of today is one in which the people have become their own masters. the time has gone forever when the oppressed nations and peoples were at the tender mercy of others. in the new year, the third world is sure to demonstrate a greater force in their unity and struggle and play a more active role in international affairs.

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CRITICISM OF CONFUCIANISM

The Thought of "One Who Excels in Scholarship Becomes an Official" in Reactionary Education Must Be Criticized and Repudiated

by

Tung Wen-hsiao (佟 聞 曉)

(Peking Jen-min Jih-pao, January 16, 1974)

Tzu Hsia, a disciple of Confucius, took no trouble in concealing that the object of Confucius in advocating reactionary education was "to excel in scholarship in order to become an official." This meant to say that learning was pursued in order to be an official and when a person excelled in scholarship, he could become an official.

Education is an important component of the superstructure and is for serving politics. In class society, a given political class necessarily enforces its own educational policy. "One who excels in scholarship becomes an official" was the object of education advocated by Confucius for rescuing the slave-owning society about to disintegrate at the time. In order to accomplish the reactionary political objective of forestalling the downfall of the system of slavery through "reviving states that had been extinguished, restoring families whose line of succession had been broken, and calling to office those who had retired into obscurity," under the situation of the emergence of great disorder in the country with the newly emerging landlord class about to take over the rule from the slave-owners, Confucius still did something even though he knew that there was little hope of success. He wanted to train a group of students who firmly adhered to the Book of Rites and depended on them "to excel in scholarship and become officials" so as to restore the system of slavery of Western Chou. This could only show that Confucius was an out-and-out reactionary who went against the tide.

The thought of "one who excels in scholarship becomes an official" was also inherited by all reactionary ruling classes of the past and turned into an object of education by all exploiting classes. They looked upon scholarship as an important ladder for them to climb upward and become officials. As they saw it, once they excelled in scholarship and became officials, they could become "illustrious families holding official ranks" and "respected families," and their descendants would serve as officials generation after generation and forever become the privileged class that was fed without having to work. Although some of them were sometimes also described as "peck and hamper people" afterward, while they realized that they were not qualified to be important officials, they still cherished the hope of finding some unimportant official posts, and also felt that they were no ordinary people because they had gone to school for a few days. Consequently, the saying such as, "The emperor thinks highly of the men of talent and instructs you people with classics, for learning is the noblest of human pursuits" and "There are houses of gold in books," etc., naturally became the objects of vigorous pursuit. While inheriting the thought of "one who excels in scholarship becomes an official" from the ways of Confucius and Mencius, the Kuomintang reactionary ruling classes also learned from the European and American bourgeois educational systems and laid special emphasis on so-called "graduation diplomas." They tried their utmost to play up such gilt signboards as "bachelor of arts" and "doctor of philosophy," and their aim was to train a group of loyal and obedient spiritual aristocrats and to rely on them to uphold their reactionary rule.

Liu Shao-ch'i, Lin Piao and other swindlers of their type were the defenders of such a reactionary traditional concept as "one who excels in scholarship becomes an official." Liu Shao-ch'i vociferously advocated the "theory of getting learned in order to be an official" and the "theory of going to the countryside to get a veneer of gold." Lin Piao tried his utmost to publicize that "getting properly educated is a most profitable business" and called on people to "charge forward" and become "stars." Like the object of education adopted by the exploiting classes in the past, they wanted the younger generation to take the old road of "one who excels in scholarship becomes an official." They made use of this poison for corrupting the soul of people in a vain attempt to train the younger generation into bourgeois spiritual aristocrats for restoring capitalism. Confucius had brazenfacedly declared, "Riches and honors are what men desire." ("Li Jen" in Confucian Analects) In fact, for all times and for all countries, the "most profitable business" of amassing huge fortunes and becoming officials of high ranks basically had nothing to do with the slaves. Liu Shao-ch'i and Lin Piao played again Confucius' hackneyed tune of getting learned in order to be an official and used the poison of "most profitable business" to corrupt the younger generation. This fully bared their reactionary and moribund essence of the exploiting classes.

In history, out of the desire to carry out this reactionary line in education--"one who excels in scholarship becomes an official," every exploiting class necessarily had to proceed from idealist transcendentalism and play up so-called "education for the gifted." Lin Piao and company vociferously called for the selection of so-called "gifted persons standing head and shoulders above others" from among so-called "stars" "strong in full marks" and "strong in pacesetters." They slanderously said children of workers and peasants were "born

stupid" and "unfit for training." This was for creating the reactionary theory of "one who excels in scholarship becomes an official" for the minority. This reactionary theory of education for the gifted advocated by Lin Piao was also inherited from Confucius.

Confucius stubbornly adhered to the reactionary "theory of genius" and divided people into "the wise of the highest class" and "the stupid of the lowest class," and thought that only those whose talents were above mediocrity could acquire profound learning while those who were below mediocrity were fundamentally not qualified to learn. ("To those whose talents are above mediocrity, the highest subjects may be announced. To those who are below mediocrity, the highest subjects may not be announced."--"Yung Yeh" in Confucius Analects) What Confucius called "those whose talents are above mediocrity" referred to the "superior men" and their like, and what he called "those who are below mediocrity" referred to the "mean men" and their like. The "superior men" could not be tested with things of no significance and they should be officials and assume important duties, but the "mean men" or slaves could only acquire ordinary and a little knowledge, take up insignificant work, and could not assume official responsibilities. ("The superior man cannot be known in little matters; but he may be entrusted with great concerns. The small man may not be entrusted with great concerns, but he may be known in little matters."--"Wei Ling Kung" in Confucian Analects)

Lin Piao stepped into the shoes of Confucius, used "education for the gifted" as his theoretical basis, and vociferously peddled idealist transcendentalism. There was nothing strange in this connection. The history of class struggle and the two-line struggle shows that all reactionaries and pseudo-Marxist political swindlers had to adopt the idealist "theory of genius" as their theoretical basis, otherwise, they could not practice "one who excels in scholarship becomes an official" for the minority. When Lu Hsün sharply criticized and repudiated the reactionary theory of "education for the gifted," he pointed out: "In fact, even a genius would cry like ordinary children when he is born, and his first cry would not sound like a good poem." What is called congenital "genius" or "super-genius" is fundamentally non-existent. Therefore, we must, as admonished by Lu Hsün, "not be hoodwinked by his makeup for self-deception and the deception of other people, but must look at his build and spine."

In the days of Confucius, only the slave owners could become "scholars" and "officials." By whom were they fed and clothed? They naturally had to sweat and exploit the slaves. Confucius also fabricated a set of reactionary "theories" for this. He said that it would do for the "superior men" to devote themselves to academic learning and moral principles, and they didn't have to worry about food and clothing. ("The superior man is anxious lest he should not get truth; he is not anxious lest poverty should come upon him."--"Wei Ling Kung" in Confucian Analects) He also said, "There is plowing;--even in that there is sometimes want. So with learning;--emolument may be found in it." Mencius went even further saying, "Those who labor with their minds govern others; those who labor with their strength are governed by others." He thus fundamentally stood getting learned in order to be an official against participation in labor, and mental labor against physical labor. The ways of Confucius and Mencius denounced "husbandry" and "gardening" as "the business for mean men."

Lin Piao maliciously attacked the sending of educated youth to the mountains and the countryside as "reform through labor in disguise." All this toed the line of despising the workers and peasants, held the laboring people in contempt and was most hostile to physical labor. When Lu Hsün criticized this man-eating philosophy of "those who are governed by others supported them; those who govern others are supported by them," he hit the nail on the head pointing out: "So-called Chinese civilization is in fact nothing more than a banquet of human flesh arranged for the enjoyment of the rich. So-called China is in fact nothing more than the kitchen for preparing this banquet of human flesh." Lu Hsün shouted at the top of his voice calling on the modern youth "to mop up these cannibals, get rid of such banquets and destroy this kitchen." This was a thoroughgoing criticism of "one who excels in scholarship becomes an official."

The stench emitting from Confucius' "one who excels in scholarship becomes an official" and the "theory of getting learned in order to be an official" and the "theory of going to the countryside to get a veneer of gold" spread by swindlers like Liu Shao-ch'i and Lin Piao has become unbearable, but their pernicious influence is still far from having been eliminated. The reactionary and moribund thought of "one who excels in scholarship becomes an official" still spreads its poison among some people today. The influence of this reactionary thought is evident on the question of sending educated youth to the mountains and the countryside.

Under the unified leadership of the Party, school education is charged with the important task of educating the educated youth to go to the mountains and the countryside. Taking the basic line of the Party for the entire historical period of socialism as the key link, many schools have adopted a highly responsible spirit toward training successors to the revolutionary cause of the proletariat. They have done much ideological and political work in grasping down-to-the-countryside education as an important content right after the admission of the students. However, every step forward taken by the educated youth in launching the revolutionary movement for integration with the workers and peasants is fraught with the violent struggle between the two classes, the two lines and the two kinds of ideology, and was definitely not any plain sailing.

Starting from the concept of private ownership--so-called "love of pupils," some school adopt a passive attitude toward the work of sending their pupils to the mountains and the countryside for education. As they see it, if they actively enlighten, educate and mobilize their pupils to go to the mountains and the countryside, they would betray their pupils' "ten years of hardship as scholars." In the past, they looked upon education as a ladder for an individual to attain fame and gain. They made much of what education for the gifted called, "it is a joy to teach the brilliant pupils in the country." At the time, influenced by the reactionary thought of "one who excels in scholarship becomes an official," they paid great attention to training a few so-called "brilliant pupils" that "set the pace," and always hoped that they could train group after group of such pupils. Once this "pace-setter" went to a famous college, made a name for himself and became an official, the teacher would also gain prestige a hundredfold and reap both fame and gain.

After the great proletarian cultural revolution, the old road of "one who excels in scholarship becomes an official" was fundamentally negated, and the

revolutionary torrent of sending educated youth to the mountains and the countryside to take the road of integration with the workers and peasants became irresistible. Consequently, the teachers talked about "it is useless to go to school," became crestfallen, and were no longer willing to undergo "the hardship of tilling" for so-called "pupils all over the country." What a "love of pupils"! To tell the truth, what they love are but the few "pace-setters," "those who excel in scholarship and are eligible for official posts," those who could achieve fame and establish their standing like the bourgeoisie. These comrades are deeply influenced by the reactionary thought of Confucius in education, and their world outlook is still a bourgeois one. They must thoroughly transform their stand, thought and feeling before they can start from the great target of consolidating the proletarian dictatorship and guarding against capitalist restoration, warmly educate the students in school to take the road of integration with the workers and peasants, and be promoters of progress in sending the educated youth to the mountains and the countryside.

Since the sending of educated youth to the mountains and the countryside is a great revolution, it necessarily is a serious struggle. This is independent of the subjective wish of people. In this struggle, the class enemy will necessarily carry out sabotage of all kinds, and there is also nothing strange for us to feel the influence and interference of the old way of thinking and old force of habit. We must take class struggle and the two-line struggle as the key link, carry forward the proletarian spirit of going against the tide, seriously grasp well such work and firmly resist all incorrect styles. We must be soberly aware of the course we should take. Should we firmly implement the educational policy of the Party, train the students to become workers with both socialist consciousness and culture, and educate them to take the road of becoming one with the workers and peasants, or should we corrupt and poison the young people with "one who excels in scholarship becomes an official" and lead them astray toward learning by rote and going after personal fame and prestige? This represents the fundamental antagonism of two kinds of world outlook, the fundamental antagonism of different classes and different ideological and political lines. Such struggle is one for determining according to the world outlook of which class should this battlefront of the school be transformed and according to the educational objective for which class should successors be trained. This struggle will be long and complicated, and will sometimes even become rather acute. The pernicious influence of "one who excels in scholarship becomes an official" must be thoroughly criticized and repudiated. We must seriously study the documents of the 10th Party Congress, implement the spirit of the 10th Party Congress, further criticize and repudiate revisionism and the bourgeois world outlook, continuously raise our awareness of class struggle and the two-line struggle, firmly and properly grasp the work of sending educated youth to the mountains and the countryside for education, and carry the revolution in education through to the end.

* * *

Make Revolution, and Don't "Believe in and Love the Ancients"

by

Chu Ying (朱英), Ma Chung-fang (馬忠芳), Li Yen-wei (李硯文) and Miao Hsiao-hui (苗曉輝), worker-peasant-soldier students of Liaoning University

(Peking Jen-min Jih-pao, January 16, 1974)

Under the brilliant guidance of the line of the 10th Congress of the Party, a thoroughgoing great revolution is vigorously taking place in the sphere of the superstructure of our school, and the situation of the revolution in education is excellent.

The revolution in education is an important component of the revolution in the sphere of the superstructure. The reactionary thinking of Confucius--the spokesman of the slave-owning aristocrats played up by those in power among the reactionary classes of the past as the "greatest sage and ancient teacher" and "paragon of all ages"--had for many years exerted a deep-rooted influence on education and seriously hampered the development of the revolution in education. If we do not criticize thoroughly the reactionary thinking of Confucius, the revolution in education cannot be carried out properly.

More than 2,000 years ago, for the sake of upholding the disintegrating system of slavery, Confucius entrenched himself for a long time on the educational battlefront. He ran around the country to canvas for support and make known his teaching, did all he could to oppose the reform proposals of the Legalist school and went all out to propagate a series of proposals for restoring the system of slavery. The educational thinking of Confucius was wholly for serving the reactionary political program upholding the rule of the slave-owning class. The learning he advocated was to make people learn from the slave-owning class and the so-called "sages," and study the laws and institutions of the system of slavery of Western Chou--Book of Odes, Book of History, propriety and music. Confucius himself was an out-and-out restorationist, and he called himself "a transmitter and not a maker, believing in and loving the ancients." He admitted he was a successor to the causes of Duke Chou and King Wen, and regarded restoring ancient laws and institutions his mission in life. He called on his disciples to "unite the love of learning with sincere faith and hold firm to death perfecting the excellence of their course," which meant to have absolute faith in the laws and institutions of Western Chou and to preserve the perfection of "the rule of propriety." He compiled books to establish his teachings and fabricated the restoration theory of "the past is better than the present" wholly for the sake of enlarging the ranks of the conservatives and protecting the rule of the conservatives in the sphere of the superstructure.

The proposal for restoration of Confucius, "a transmitter and not a maker, believing in and loving the ancient," represented the interests of all reactionary ruling classes. Swindlers of this type ranging from Confucius and Mencius to Yüan Shih-k'ai and from Liu Shao-ch'i to Lin Piao were all fanatics

for restoration. They always vainly attempted to stall the forward movement of the wheel of history and tried their utmost to play up and push through this reactionary proposal of Confucius.

The great proletarian cultural revolution personally launched and led by Chairman Mao crushed the revisionist line in education carried out for a long time by Liu Shao-ch'i's bourgeois headquarters. Under the guidance of Chairman Mao's revolutionary line, the broad masses of revolutionary people marched forward in the flush of victory and thoroughly exposed and criticized the Lin Piao anti-Party clique. In these few years, under the brilliant guidance of Chairman Mao's teaching, "The working class must exercise leadership in everything" and his "July 21" directive, the working class occupied the superstructure. The sending of workers, peasants and soldiers to university smashed the domination of schools by bourgeois intellectuals. The proletariat exercised all-round dictatorship over the bourgeois in the superstructure including the various spheres of culture.

However, seizure of power in education by the proletariat does not mean that the struggle is over. The struggle between the two classes and the two lines on the educational front, particularly on the battlefront of institutions of higher learning, is still protracted and complex, and at times even very violent. In the in-depth criticism of Lin Piao and rectification of the style of work, it is necessary to criticze the reactionary thinking of Confucius and keep on raising the class consciousness of the teachers and students in the struggle. Certainly, such fallacies as "a transmitter and not a maker, believing and loving the ancients" of Confucius are still doing mischief in the minds of some people. Some comrades, unaccustomed to the newborn things emerging in the revolution in education, are fond of doing things in the old way, and being careful and conservative, they become old guards of old things. Some comrades invariably have a strong feeling for old things. Because of this, the attitude we should adopt in the current revolution in education--should we be "a transmitter and not a maker, believing in and loving the ancients" or should we persist in reform and continuing the revolution--constitutes a sharp question in the struggle between the proletarian revolutionary line in education and the counter-revolutionary revisionist line in education. How to deal with this question is a severe test for each and every comrade. We must firmly and unswervingly implement Chairman Mao's proletarian line in education and carry the proletarian revolution in education through to the end.

* * *

Firmly Occupy the Educational Battlefront

by

Yüan Ch'ui-ts'ai (袁 炯 才), member of the workers' propaganda team in Tsinghua University

(Peking Jen-min Jih-pao, January 16, 1974)

At present, while criticizing Lin Piao and rectifying the style of work, the teachers, students and staff members of our school have at the same time actively carried out the criticism of Confucius. Initial practice of the struggle has enabled us to realize that the criticism of Confucius is an important task for consolidating the occupation of the educational battlefront by the working class.

Confucius was the founding-father who created public opinion and trained successors for counter-revolutionary restoration through education. For more than 2,000 years representative figures of the reactionary classes of the past, including Liu Shao-ch'i and Lin Piao, had all looked upon the reactionary educational thinking of Confucius as the spiritual weapon for monopolizing the educational camp. Confucius advocated, "Wait for the right price to sell" and "one who excels in scholarship becomes an official." Liu Shao-ch'i on the other hand peddled "private ownership of knowledge" and "getting learned in order to become an official." Confucius despised labor and scolded students who asked him about farming and gardening as "mean people." Lin Piao, however, used "reform through labor in disguise" and "unemployment in disguise" to attack the organ cadres and educated young people taking the "May 7" road and the "July 21" road. From "there should be no distinction of classes in teaching" to "education for the whole people," from "the wise of the highest class, and the stupid of the lowest class, who cannot be changed" to "education for the gifted," and from "those who labor with their mind govern others; those who labor with their strength are governed by others" to the revisionist "three-separation" education, this complete set of reactionary educational thoughts had a very deep-seated influence in the school. Had it not been for the great proletarian cultural revolution, nothing could possibly penetrate it.

On July 27, 1968, the workers of the capital, at the call of Chairman Mao, immediately mounted the political stage of struggle-criticism-transformation in the superstructure. This effectively criticized and repudiated such reactionary fallacies as "the superior men rule while the mean people labor" advocated by Confucius as well as Liu Shao-ch'i, Lin Piao and company, and was the first attempt to go against the tide unknown before in the educational camp. For more than five years, the vanguards of the proletariat, under the leadership of the Communist Party, by "mixing with" the working people and sending workers, peasants and soldiers to university, brought about a fundamental change to the look of the school. However, in order to implement the proletarian revolutionary line in education and to make a complete rupture with the ways of Confucius and Mencius more than 2,000 years standing, it is still necessary to wage a long and arduous struggle.

At present, the struggle between the two classes, the two lines and the two kinds of world outlook around the question of whether or not it is necessary to carry out revolution in education and whether or not it is necessary to consolidate and strengthen the leadership of the working class, is still very acute. Although some intellectuals subjectively want revolution, their minds are often tightly fettered by old habits, and it is very easy for them to take the old road. There is also an extremely small number of people who cling desperately to the ways of Confucius and Mencius and refuse to let go. They are alien to revolutionary new things such as "mixing with" the working people, sending workers, peasants and soldiers to university and running school with open doors. They spread such talk as "people outside the profession are unable to lead those inside the profession" to cast aspersion on the present quality of education and vainly attempt to negate the gains of the great proletarian cultural revolution and the revolution in education. Because of this, whether we criticize or honor Confucius is at the moment a class struggle in the ideological sphere. We must fully understand the significance of this struggle.

Chairman Mao has taught us: "The workers' propaganda teams should stay permanently in the schools and take part in fulfilling all the tasks of struggle-criticism-transformation in the schools." Through criticizing Lin Piao and rectifying the style of work and criticizing Confucius at a previous stage, the teachers, students and staff members of the whole school have attached greater importance to class struggle in the sphere of the superstructure and raised their understanding of the importance of letting the working class occupy and reform the educational camp.

Henceforth, we must together with the broad masses of teachers, students and staff members, continue to carry out properly the criticism of Lin Piao and rectification of the style of work, and under the guidance of Chairman Mao's revolutionary line, carry the proletarian revolution in education through to the end.

* * *

A Struggle of Great Significance

by

Yeh Chuang (叶庄)

(Peking Jen-min Jih-pao, January 16, 1974)

At present, in the process of studying the documents of the 10th Congress and thoroughly criticizing Lin Piao and rectifying the style of work, the broad masses of the people in our country have started to criticize Confucius and the reactionary thinking of the Confucian school. This is a political struggle of great significance.

Confucius was a die-hard reactionary thinker who upheld the system of slavery. His reactionary thinking not only became the ideological weapon of the reactionary exploiting classes in history to uphold the old systems, but also the ideological weapon of the overthrown landlord and bourgeois classes for carrying out restoration in the socialist society.

Renegade and traitor Lin Piao vociferously advocated honoring Confucius and respecting the Confucian school, and described the thinking of the Confucian school as "the source of Chinese culture" and even as historical materialism. This was definitely not a matter of coincidence. Although Lin Piao was separated from Confucius by a span of more than 2,000 years, yet their reactionary political stand, reactionary political line and reactionary world outlook were completely alike. Confucius stubbornly took the reactionary stand of the slave-owners on the decline, while Lin Piao stubbornly took the reactionary stand of the overthrown landlord and bourgeois classes. The political line of Confucius which sought the all-round restoration of the slave system was an ultra-Right line. The counter-revolutionary revisionist line of Lin Piao, which sought the all-round restoration of the capitalist system and to drag China back once more onto the former semi-feudal and semi-colonial road, was likewise an ultra-Right line. The world outlook of Confucius was subjective idealism, and he thought that a "sage" like him who was given the "heavenly mandate" could adopt measures beyond reasonable comprehension and turn back the wheel of history. The reactionary thinking of Confucius was an important ideological source of Lin Piao's counter-revolutionary revisionist line.

In the educational field, the revisionist line pushed by Liu Shao-ch'i and Lin Piao had very close blood ties with the reactionary thinking of Confucius. The reactionary educational thinking of Confucius had been used as a dogma good forever by reactionary rulers of the past. The Kuomintang counter-revolutionary element Ch'en Po-ta, in an article entitled "The Philosophical Thinking of Confucius" praised the "epoch-making achievement" of Confucius in the field of education saying, "This is something which should be played up in the history of Chinese culture." Swindlers of the Liu Shao-ch'i and Lin Piao type also made use of Confucius' saying that "in teaching there should be no discrimination of classes" to push their revisionist line of "education for the whole people." They inherited Confucius' teachings that "there are only the wise of the highest class, and the stupid of the lowest class, who cannot be

changed" and that "the people may be made to follow a path of action, but they may not be made to understand it" to carry out their so-called "teaching according to ability" and "education for the gifted." On the one hand they trained "pace-setters" and "stars" for the bourgeoisie, and on the other hand, they exercised bourgeois dictatorship over the worker-peasant-soldier students.

Because of this, in the in-depth development of the criticism of Lin Piao and rectification of the style of work, the criticism of the reactionary thinking of Confucius is of important practical significance. Only in this way can we politically and theoretically criticize in a thoroughgoing manner the ultra-Right essence of the Lin Piao counter-revolutionary revisionist line, dig out its old root, eliminate its poison and consolidate and develop the fruit of victory of the proletarian revolution in education.

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BALLAD SINGING AND STORY TELLING

Energetically Develop Revolutionary Ballad Singing and Story Telling

by

Hsiao Ch'iu (小丘)

(Peking Jen-min Jih-pao, January 8, 1974)

Recently, the cultural work troupe of the Central Broadcasting Affairs Administrative Bureau, the ballad-singing, story-telling and acrobatic troupe of Tientsin municipality, the cultural propaganda team of the First Bureau of Light Industry of Tientsin municipality and ballad-singing and story-telling troupe of Peking municipality jointly sponsored in the capital reports on and performances in ballad singing and story telling. The programs were transmitted by the Central People's Broadcasting Station and the Peking Television Station. This presentation won high praise from the worker-peasant-soldier masses of the capital for its revolutionary ideological content and the wonderful performances of its actors.

Revolutionary ballad singing and story telling are artistic forms popular with the broad masses of workers, peasants and soldiers and are also varieties worthy of note in our socialist culture and art. They vary in form, are flexible easy to handle, and quickly reflect realities and are convenient for popularization in mountainous and rural areas, in factories and mines, and in villages and company units. A presentation of ballad-singing and story-telling calls for a small cast and can give the audience revolutionary education and also healthy artistic entertainment. The creation and presentation of ballad-singing and story-telling, both professional and amateurish, should be energetically promoted and further developed.

At present, under the guiding light of the spirit of the 10th Party National Congress and led by the revolutionary model plays, revolutionary literary and artistic creations of all descriptions are vigorously growing, and the creation and presentation of ballad-singing and story-telling also become ever more active. On the literary and artistic front there appears a thriving scene. But we also should see that on the literary and artistic front there are always violent class struggle and the two-line struggle. Prior to the great proletarian cultural revolution, the old ballads and stories publicizing emperors and princes, generals and ministers and scholars and beauties dominated the story-telling houses and ballad stages. Some programs of ballad-singing and story-telling that claimed to exhibit real-life themes often presented something cheap and vulgar. These old ballads and stories played a considerable role in corroding and disrupting the economic base of socialism. Socialist society is a fairly long historical period, and class struggle is protracted and tortuous and at times even very acute. At present, in isolated areas, there has again appeared the phenomenon of telling stories and singing songs from old books and bad books. The class enemy always stops at nothing in exploiting various kinds of old culture including old ballads and stories to corrupt people's thinking. With the Party's basic line as the key link, we

must vigorously wage class struggle in ballad-singing and story-telling and firmly occupy the positions for singing ballads and telling stories in urban and rural areas. Ballad-singing and story-telling are light weapons in revolutionary culture and art that can be easily grasped by the broad masses of workers, peasants and soldiers. They are javelins and daggers for occupying and consolidating the proletarian cultural position. To develop with unflagging efforts revolutionary ballad-singing and story-telling is an urgent task of the moment.

To enable ballad-singing and story-telling to give full play to their combat role of "uniting and educating the people, and trouncing and annihilating the enemy," we must first properly grasp the creative thinking of ballad-singers and story-tellers. Ballad-singers and story-tellers must strive to acquire experience in creating revolutionary model plays and select themes rich in educational significance from the splendorous and colorful life of revolutionary struggle to reflect the revolutionary features of the worker-peasant-soldier masses on the various fronts of the socialist motherland. They must especially study and apply the creative experience related to the "three salient features" of the revolutionary model plays in an effort to create the heroic images of the workers, peasants and soldiers, so that guided by Chairman Mao's revolutionary line in literature and art, ballad-singing and story-telling can be closely associated with the current criticize-Lin Piao and rectify-style campaign and line education to provide a source of inspiration for the broad worker-peasant-soldier masses to forge bravely ahead along the revolutionary road. They must learn from the revolutionary model plays the experience in making countless changes and corrections for art so as to attain ever greater perfection, and strive to create more programs of higher quality.

Ballad-singing and story-telling have a long history and are varied in form. To bring prosperity to creative works for ballad-singing and story-telling, revolutionary ballad-singers and story-tellers must further implement the policy of "making the past serve the present" and "weeding out the old to let the new emerge" put forward by Chairman Mao. The forms of old ballad-singing and story-telling, their methods of creation and the skills for presenting them must be transformed through "discarding the dross and retaining the essence" to facilitate the portrayal of current new life and new personalities. In the course of making bold artistic reforms and striving to bring out the new in socialism, we must pay attention to preserving and developing the good artistic characteristics and styles of various forms of ballad-singing and story-telling. The recent performance of ching-tung-ta-ku (京东大鼓) has preserved the simple and plain native spirit and flavor unique to it, much to the welcome of the audience. Ballad-singing and story-telling have been created by the laboring people and folk artists. They are rich in tunes. For instance, the recently presented ballad items such as tan-hsien (弹弦), hsi-ho-ta-ku (西河大鼓), ching-tung-ta-ku (京东大鼓), lo-t'ing-ta-ku (乐亭大鼓), Honan chui-tzu (河南陲子), ching-yün-ta-ku (京韵大鼓), etc., have their own different tunes or song titles. After their transformation for adoption, these tunes and song titles geared to a given situation allow a rich and colorful voice and give life to both acting and singing, thus facilitating the portrayal of the traits of heroic figures and the manifestation of the themic thought. Even with a revolutionary content, the absence of an artistic influence will also not do. A strong artistic influence will help in strengthening political persuasive power.

Fullest possible play should be given to the role of accompanying musical instruments for ballad-singing and story-telling. Such musical instruments as 8-cornered drums (八角鼓), Mandarin duck boards (鴛鴦板), simple boards (簡板), etc., in the hands of the actors in the recent presentation had not been put to the fullest use to control the beats and to make conspicuous by contrast the mood. Accompanying musical instruments for ballad-singing and story-telling should not be increased in number. The acting and singing of an actor are most important and should not be relegated to the background.

The gestures of the actors must be in conformity with the contents of a program and the features of vocal music. The drums, boards and other musical instruments for keeping beats in the hands of the actors sometimes should also play the proper role of stage properties. It is right and proper for some actors to use the tassels of the 8-cornered drums to indicate the breaking of the iron chains. Sometimes, it is also permissible to make things more amusing in performance according to the ideological contents of the works and the need of delineating a character, but we must resolutely oppose the bad style of old ballad-singing and story-telling in catering to vulgar taste and pursuing cheap theatrical results. Only thus can a contribution be made toward the healthy development of revolutionary ballad-singing and story-telling.

To insure the better development of revolutionary ballad-singing and story-telling, the relevant leadership departments must pay particular attention to the training of young actors for local varieties of ballads, so that they can become red and expert and properly take over the revolutionary cause of ballad-singing and story-telling. Old actors with rich experience who are devoted to the reform of ballad-singing and story-telling also have the responsibility for warmly helping the young actors grow to maturity. Meanwhile, we must grasp well the unfolding of spare-time ballad-singing and story-telling among the worker-peasant-soldier masses.

So long as the revolutionary ballad-singers and story-tellers seriously study books by Marx and Lenin and Chairman Mao's works, strive to raise their awareness of the two-line struggle, devote themselves heart and soul to a sizzling life of struggle among the workers, peasants and soldiers, adhere to the orientation of making ballad-singing and story-telling serve the workers, peasants and soldiers, energetically devote themselves to creative work and strive to effect reforms, revolutionary ballad-singing and story-telling can surely become more prosperous.

* * *

SPRING FESTIVAL

Spring Festival Get-Togethers between Armymen and People Throughout China

(NCNA-English Peking, Jan. 24, 1974)

the people of all nationalities in china are having get-togethers during the spring festival with commanders and fighters of the chinese people's liberation army. they reviewed the excellent situation abroad and at home and hailed the great victories won on various fronts in china under the guidance of chairman mao's revolutionary line. the joyous atmosphere of close army-people unity prevails in all corners of the country.

happy get-togethers, gala parties and discussions have been held over the past few days by the provincial, municipal and autonomous regional party committees and revolutionary committees and the leading organs of the army units stationed in their respective areas. factory workers, shop assistants and students got together with p.l.a. men, recalling the course they had traversed in unity and encouraging each other to fight shoulder to shoulder this year to win still greater victory.

fighters of the p.l.a. peking garrison who act as political instructors for pupils of 14 primary and middle schools re-studied chairman mao's instructions on the revolution in education with teachers and students and analysed the excellent situation in educational work. they pledged determination to carry the revolution in education through to the end. other p.l.a. commanders and fighters had discussions with educated young people who have settled in the countryside near their barracks. they helped the educated young people sum up the advances they had made in integrating themselves with workers and peasants and encouraged them to strike deep roots in the countryside.

professional and p.l.a. theatrical troupes in peking have given more than 40 performances of revolutionary theatrical items in over 20 theatres. the people and armymen are elated and inspired at the invigorating scene in art and literature brought about under the guidance of chairman mao's revolutionary line in art and literature.

during the festival days, the rural areas are full of expressions of the unity between the army and the people. in line with chairman mao's teaching "the whole nation should learn from the people's liberation army; the liberation army should learn from the people of the whole country", armymen and former poor and lower-middle peasants have held get-togethers to celebrate the festival. they pledge to learn from each other while encouraging each other to make further progress.

a model company of the p.l.a. peking unit paid a special visit to the "august fifth" production brigade in central hopei province, which chairman mao once inspected, and was warmly welcomed. this production brigade has educated its members in the party's basic line and penetratingly criticized capitalist tendencies. this has promoted farm production. the brigade's grain yield of 4.5 tons per hectare in 1970 soared to nine tons in 1973.

at a get-together held by armymen and commune members at shaoshan, chairman mao's home village, mao ti-chiu, secretary of the shaoshan brigade party branch, told of the tremendous changes that had taken place in the village. mao ti-chiu, son of a revolutionary martyr who was secretary of the shaoshan party branch when it was founded 49 years ago, also described how revolutionary forerunners had laid down their lives for the revolutionary cause. armymen and commune members pledged to serve the people and implement chairman mao's revolutionary line still more conscientiously.

hundreds of new recruits to a p.l.a. naval unit in hunan province called on lo ti-kai, father of the internationalist fighter lo sheng-chiao who died saving a korean child from drowning. they said that they learned a profound lesson from lo sheng-chiao's heroism.

p.l.a. units stationed on hainan island have sent 130 groups to nearby villages inhabited by people of li, yao and other minority nationalities. together with commune members, the groups studied the party's basic line and criticized the fallacies of liu shao-chi, lin piao and other political swindlers.

fishermen went aboard naval vessels and extended festival greetings to naval fighters on the south china sea. armymen in china's northern border areas patrolled shoulder to shoulder with militiamen on horseback. dressed in their holiday best and beating drums, people of tai nationality in southwest china's yunnan province visited barracks of frontier guards to celebrate the festival with them.

commanders and fighters of a p.l.a. unit in inner mongolia held exhibitions of military skills with militiamen of herdsmen's people's communes. people of monba nationality in the lepu valley of tibet invited p.l.a. men to their tents to mark the festival together.

on the fukien front, professional singers, dancers and actors marked the festival with armymen. together they sang "taiwan island" to express the profound feelings of the people on the mainland for their taiwan compatriots and their firm determination to liberate taiwan.

Peking's Lively Program for Young People from Countryside

(NCNA-English Peking, Jan. 23, 1974)

party organizations at various levels and the people in peking are giving a warm reception to the young people from the countryside who are here on home leave during the spring festival holidays.

they encourage the educated young people to continue their progress in accepting re-education by the poor and lower-middle peasants, and make greater contributions to building new socialist villages.

there was a steady influx of educated young people to the chinese capital on the eve of the spring festival. they are former peking students who have settled in heilungkiang and kirin provinces in northeast china, shansi and hopei provinces in north china, inner mongolia and yenan, and are home to visit their parents during the lunar new year holidays. many students are settling in peking's rural areas after finishing junior or senior middle school.

people are calling on them at their homes with messages of warm regards amid the beating of drums and gongs. meetings are held to welcome them home for the holidays.

lectures have been arranged so that they can continue their education in ideology and political line during the holidays. these include study of the documents of the tenth party congress and the excellent situation abroad and at home.

the party committee of the peking textile industry bureau arranged a lecture on the party's basic line. old textile workers told the young people their misery in the old society and why they love the new society.

the peking general trade union council, women's federation and other organizations have arranged meetings between model workers in industrial, financial and commercial departments and young people who have distinguished themselves in the countryside and representatives of outstanding units of educated young people in the countryside.

they exchange experience at these meetings in carrying out chairman mao's revolutionary line. young people of shansi, hopei and heilungkiang provinces reported what they had gained from re-education by the poor and lower-middle peasants and by joining the peasants in building new socialist villages.

together, model workers and exemplary young people from the countryside criticised political swindlers such as liu shao-chi and lin piao for their crimes in undermining

the movement for settling educated young people in the countryside and spreading absurdities about getting an education in order to become officials, doing labour stints in the countryside in order to get a gilt-edged diploma, and settling in the countryside as a disguised form of remoulding-through-labour.

they also criticized the absurdities spread by confucius and mencius that "a good scholar will make an official" and "those who work with their minds govern, while those who toil with their hands are governed."

they pledged at the meetings that they would learn from one another to make common progress, and contribute their share to the socialist revolution and construction.

under the leadership of the party organizations, young people on home leave in the chungwen district organized 130 study groups. they studied the documents of the tenth party congress and the new year's day editorial carried in the "people's daily" and criticised lin piao's counter-revolutionary revisionist line, substantiating their criticism by citing their experiences in the countryside.

in several other city districts, short-term courses are being given on scientific farming, tractor and other farm machinery maintenance, and guidance to rural electricians and "barefoot" doctors, as well as courses in tailoring, repairing shoes and cutting hair. these courses draw many young people.

the revolutionary festival programme includes theatrical performances, sports exhibitions and get-togethers arranged by the municipal bureau of cultural affairs, physical culture and sports commission, city districts, neighbourhood committees and factories. cinemas are giving special shows for them.

delegations visited peking's rural areas and delivered letters of regards to the educated young people settling there. eight such delegations were organized by the hsuanwu district, comprising leading members of the district revolutionary committee, representatives of cadres, workers, school teachers and parents. they visited 21 people's communes and called on the educated young people in their production teams. they met the young people at meetings, had heart-to-heart talks with them and extended regards to nearly 10,000 young people. the delegations brought film projection teams along which gave some 50 film shows, and presented the young people with marxist-leninist works, including chairman mao's works, and books on political science, culture, science and technology.

communist youth league members and young workers of the east city district non-staple foods administration wrote more than 900 letters of regards to young people settling in peking's rural areas. they made some 1,000 medicine kits, shoulder pads, rucksacks and other presents,

and sent their delegations to present the gifts to the young people in the villages and have discussions with them. at the same time, they organized more than 200 teams which visited 1,000 families in the district to extend regards to the parents and inquire after their children in the countryside.

China Issues New Books, Pictures

(NCNA-English Peking, Jan. 24, 1974)

a number of new books, new year pictures and illustrated story books have come off the press and are being distributed in town and countryside throughout china during this spring festival holiday. the books range from politics, philosophy and history to literary works.

some of the new books help with the study of the documents of the tenth national congress of the communist party of china and deepen the movement to criticize lin piao and rectify the style of work and make socialist revolution in the superstructure, including all fields of culture. included are "lin piao was a renegade to the dictatorship of the proletariat" and "pay attention to revolution in superstructure -- criticize reactionary ideology of confucius" by the peking people's publishing house, "confucius -- 'sage' of reactionary classes" compiled by yang yung-kuo and released by the people's publishing house, and "two opposing camps in theory of knowledge" by the tientsin people's publishing house. the shanghai people's publishing house issued the "shang yang's reform" and other books to show how the "legalist" school struggled against confucianism.

"story of tachai's people" by the people's publishing house is an aid to the countryside-wide education in basic line and encourages people to deepen the movement to learn from the country's pace-setter in agriculture -- the tachai production brigade. the peking people's publishing house also released novels and short stories about the class struggle in the rural areas and new people and things and new customs in the socialist countryside.

a new important topic is the great revolutionary movement of educated young people who have gone down to settle in the countryside. "pages from a collective diary" by the shanghai people's publishing house was edited from a diary collectively kept by 21 young people from shanghai who have settled in a northeast china area. the original diary runs to 600,000 words. it is a vivid record of the

struggle and life of educated shanghai young people in a border area. "devoting our youth to vast countryside", a collection issued by the peking people's publishing house, was contributed by educated young people who settle in the countryside. through their experiences and thoughts, they show the great significance of the movement in bringing up millions of successors to the cause of the proletarian revolution and consolidating the dictatorship of the proletariat.

publishing houses in various places made all-out efforts to produce large amounts of material for amateur holiday theatrical performances. already off the press are the second, third and fourth volumes of "theatrical items" edited by the leading group for literary and art creation under the cultural group of the state council. those prepared by peking, shanghai, tientsin, liaoning, kwangsi, kansu and other places include operas, music, dances and ballads. there is also material for story-tellers in factories and villages.

hsinhua bookstores in different parts of china laid in 200 million pictures for sale during the holidays. total is greater and the varieties more than previously.

many of the pictures praise the chinese people's great leader chairman mao and the communist party of china and the great proletarian cultural revolution. some reflect such new socialist things as the revolution in education, literature and art and health and the settling of educated young people in the countryside. some show industrial units applying what they learn from the national pace-setter taching oilfield and commune members learning from the national pace-setter tachai brigade, and the close relations between the army and the people. some of the scenes are drawn from revolutionary history of class education.

china made great achievements in creating and publishing illustrated story books in 1973 and a fair number of new ones were issued between the new year and the spring festival for chinese children.

the people's art publishing house issued eleven illustrated story books, including "the bright road" and "mineral mountain" based on the novels of the same name.

szechwan, kwangtung and kiangsu provinces last year issued as many such books as the total printed for the decade before the cultural revolution.

many of the illustrations were drawn by worker-peasant-soldier amateur artists.

Shanghai Stages Operas, Plays, Ballets During Spring Festival

(NCNA-English Shanghai, Jan. 23, 1974)

modern revolutionary peking operas and ballets, and many concerts, dances, modern drama, local operas, acrobatics, ballads and story-telling and puppet shows reflecting the militant life of workers, peasants and soldiers in socialist construction are being staged in shanghai during the traditional spring festival this year. shanghai's revolution in art and literature is being made under the guidance of chairman mao's revolutionary line and the stimulus of model revolutionary theatrical works.

shown during the holidays are the modern revolutionary peking opera "fighting on the plains" and selections from "the red lantern" and "shachiapang" and the modern revolutionary ballet "the red detachment of women" -- all from peking originally -- and those created by shanghai troupes, the peking operas "taking tiger mountain by strategy", "on the docks" and "song of the dragon river" and the ballet "the white-haired girl".

the shanghai philharmonic society is playing the revolutionary symphonic selection "taking tiger mountain by strategy" which has been praised for its revolutionary mood and national flavour.

several local opera troupes are performing selections from the model revolutionary peking operas in the huai, shanghai and shaohsing local opera forms.

two modern plays, "the current of steel" which reflects spirit of self-reliance of the chinese working class and "second spring" on the struggle between the two lines in building the chinese people's navy, are being staged.

a number of short items permeated with militancy and the spirit of our time being presented during the spring festival include the huai opera "picking clinkers" and the modern play "making up missed lessons".

three performances of songs and dances, ballads and story-telling, and operas and plays are being given by worker-peasant-soldier amateurs. chosen from 2,000, these items are lively short pieces with strong militancy.

on the eve of the spring festival, shanghai dockers, militiamen and educated youth settling in the countryside gave separate concerts, with 2,000 people participating in each performance.

THEATRICAL FESTIVAL

North China Theatrical Festival Opens in Peking

(NCNA-English Peking, Jan. 23, 1974)

the north china theatrical festival opened here today to review the art and literature achievements in this area since the beginning of the great proletarian cultural revolution.

the twenty programs by delegations from peking, tientsin, inner mongolia, hopei and shansi will be presented in four rounds, beginning today, each lasting four days.

the festival took place in six theatres, including the capital theatre and the auditorium of the cultural palace of nationalities, which hung big streamers reading: "long live the victory of chairman mao's revolutionary line on literature and art exclamation north china theatrical festival serves the workers, peasants and soldiers exclamation" the songs and dances presented by the song and dance ensemble of the inner mongolian autonomous region express the boundless love of the people in the region for the great leader chairman mao and reflect heroism of the people on the grassland in their united battle to build up and defend the country's frontiers, after being steeled in the course of the great proletarian cultural revolution and the movement to criticize lin piao and rectify the style of work. "san shang tao feng" (thrice ascending mount peach) presented by the shansi opera theatre of shansi province reveals, through a story about a production brigade selling a horse, the struggle between the two roads and the two lines in the countryside and sings the praises of the communist spirit. the local opera troupe of tangshan city, hopei province, gave a yingtiao opera, "swallows braving the storm", which describes a heroic struggle waged by an educated girl together with the poor and lower-middle peasants against the class enemy in their efforts to transform nature. the sharp two-line struggle in the sixties on the educational front is the theme of the play "in the prime of youth" presented by the modern drama troupe of tientsin. it successfully portrays the image of a young teacher, who is devoted to the party's cause of education. "hsiangyang store" by the peking pingchu opera troupe turns on the new generation on the trade front, who, under the leadership of the party, show a great daring in fighting against the class enemy and the right conservative ideas. the peking hopei pangtzu troupe's "spring swallow on cloud ridge" which unfolds around a struggle on the setting up of the rural cooperative medical service portrays a barefoot doctor who firmly follows chairman mao's revolutionary line on medical and health work and serves the people with one heart. these items were warmly received by the audience.

after arriving in peking, the more than 1,000 artists from various parts of north china first of all made a conscientious study of chairman mao's "talks at the yenan forum on literature and art", the documents of the party's tenth congress and the new year's day editorial. in the course of this, they came to see clearly the tremendous political significance of this theatrical festival to giving fresh impetus to the creation of revolutionary literary and art works as well as to promoting the revolution in literature and art. with confidence heightened a hundred fold, they are determined to act seriously in the spirit of the party's tenth congress, continue to deepen the criticism of the revisionist line in literature and art and carry the revolution in this sphere through to the end.

the delegations seized every bit of available time before the opening of the festival for rehearsals and some of them held forums to learn about the views of workers, peasants and soldiers. a number of delegations made further improvements on their scripts or the melodies of the songs. the artists are unanimous that they will earnestly learn from the experience in the creation of the model revolutionary theatrical works and strive steadily to improve their productions both ideologically and artistically.

COLLEGE EDUCATION FOR CADRES' CHILDREN

Nanking University Approves of Student's Leave

(NCNA-English Nanking, Jan. 24, 1974)

the nanking university committee of the chinese communist party recently approved of the application of a second-year student of politics for permission to leave school.

in his application, chung chih-min had criticized himself for having entered the school by the "back door" in 1972. he was not recommended by the masses as the regulations for enrolment require but instead used his father's influence to get into college. the "people's daily" carried his application on january 18 with an accompanying editor's note commending his revolutionary action.

the university party committee discussed chung chih-min's application, warmly supported his revolutionary action and called on the faculty and student body to learn from it.

as soon as chung chih-min's application was made public in the university, leading cadres, teachers and students agreed that it was a new attack on the ideology of the bourgeoisie and all other exploiting classes. it served to educate the revolutionary cadres and their children on opposing and preventing revisionism. they expressed their readiness to learn chung chih-min's dauntlessness in going against the tide and making revolution against his own wrong thinking. they pledged to make the revolution in education well and carry the socialist revolution in the superstructure including all spheres of culture to the finish.

the university party committee called a meeting of its standing committee and an enlarged session of the standing committee to discuss chung chih-min's application and his explanation.

he described what he had gained as a university student from his frequent contacts with workers and peasants, and recalled his family's history.

chung's grandfather was chairman of the soviet of yehping village of juichin county in east china's kiangsi province in 1928. he was killed by the invading white bandits one day when he tried to protect red armymen. the widow promptly sent her three sons to the red army. the eldest was wounded in action; while he was still recuperating at home, confined to bed, he was killed in cold blood by a reactionary landlord. the second son died while crossing the marshes on the world-renowned long march. the youngest son, chung chih-min's father, followed chairman mao in the long march up to northern shensi, and then took part in battles for decades.

chung chih-min said: "we, children of veteran cadres, must not rest on the laurels of our parents and must not ask for special treatment. we must make up our minds to integrate with the workers and peasants, be re-educated by the workers, peasants and soldiers in the three great revolutionary movements of class struggle, the struggle for production and scientific experiment, strive to remould our non-proletarian ideology and be worthy successors to the proletarian revolutionary cause."

"the question of 'using the back door'," he added, "does not concern me alone, it is a cardinal issue of what line is to be followed. since i have come to see my mistake, i resolve to act in line with chairman mao's teachings. i ask for permission to leave school and go back to my army unit. by this, i believe i am helping defend chairman mao's revolutionary line."

all those present at the meeting were moved by chung chih-min's explanation. they called it a profound lesson in class education, education in political line and revolutionary traditions. they voiced their willingness to learn from chung chih-min's revolutionary spirit.

after discussion, the party committee approved chung chih-min's request to leave and urged him always to follow chairman mao and continue making revolution all his life.

the cadres, teachers and students of nanking university discussed chung chih-min's application widely. hu fu-ming, a teacher and a committee member of the general party branch of the political science department, said: "in the course of constantly raising his consciousness and deciding to apply for permission to leave school, chung chih-min often chatted with me. i learned much from this and it inspired me. he is a courageous revolutionary fighter. we must learn from his daring to challenge the ideology of the bourgeoisie and all other exploiting classes, to go against the tide. we must learn from his example of combining theory with practice and making revolution against his own wrong thinking. his revolutionary action is an instance of the rapid growth of successors to the revolutionary cause of the proletariat under the guidance of chairman mao's revolutionary line." liu tse-ying, a second-year student of history, said: "i resolutely support chung chih-min's revolutionary attitude. in his application, chung chih-min raises the question of sons and daughters of veteran cadres taking a correct attitude toward themselves. this is important and of practical significance for us worker-peasant-soldier students as well. we should not regard entering college as a ladder to fame. on the contrary, we should temper and remould ourselves into workers with both socialist consciousness and culture. i will learn from chung chih-min and when i graduate next year i will return to the countryside and spend the rest of my life with the workers and peasants."

chung chih-min entered nanking university in april 1972 and has diligently studied marxism-leninism in the past two years. in addition to reading "manifesto of the communist party", "anti-duhring", works by chairman mao and other marxist-leninist works as required by the curriculum, he has spent time studying a number of other marxist-leninist classics. he thinks independently and has shown a daring spirit in raising questions linked with class struggle in society and with his own thinking. in implementing the principle "the departments of arts should take all society as their factory", he went among the masses in factories and people's communes and made extensive social investigations. when he returned to his village in juichin county during last year's summer vacation, he called on many former poor and lower-middle peasants, made investigations among them and carefully compiled his notes. back in the university, he said: "we are now leading a happy life but we must never forget our class origin. only by retaining the true qualities of the working people can we make constant progress." when he did labour stints in the fenghuangshan iron mine, he wrote an investigation report entitled "the younger generation is becoming better and better". it uses vivid and forceful facts to refute the fallacy of "the younger generation is becoming worse and worse". chung chih-min in november of last year went to funing county, kiangsu

province, as a member of the provincial work team to take part in the movement to criticize lin piao and rectify the style of work. the class struggle and the struggle between the two lines in the countryside gave him a profound lesson and increased his determination to fight against unhealthy tendencies.

WINTER FARM CONSTRUCTION CAMPAIGN

Mass Winter Farm Construction Campaign in China

(NCNA-English Peking, Jan. 23, 1974)

china's people's communes have started another mass campaign for water control and other farm improvement projects this winter in a bid to win another excellent harvest this year, following the record 1973 harvest.

inspired by the spirit of the tenth party congress, more people are taking part in many provinces than in any previous year. in the three cold northeastern provinces of heilungkiang, kirin and liaoning, nearly four million people worked in late december. cadres everywhere are giving guidance at the construction sites and working alongside the builders.

work has started on over one million water control projects after past autumn harvest, and 600,000 have been completed. apart from a number of big and medium-sized projects financed by the government, most are small ones built by people's communes and their production brigades.

in the fourth quarter of last year, china's people's communes built or improved irrigation facilities for some 1.3 million hectares of farmland. at the same time 2.6 million hectares of farmland were levelled. deep ploughing and soil improvement were carried out on 12.6 million hectares and 460,000 hectares of sloping land were terraced.

hsiyang county, where the national pace-setting tachai production brigade is located, has made rapid advances in emulating tachai's revolutionary spirit of self-reliant hard work. in a battle against a 17-month drought up

to june 1973, the worst in living memory, the arid north china county extended its irrigated acreage more than sixfold. victory in this battle enabled the county in 1973 to reap its best grain harvest in history.

hsiyang is now in the midst of an even bigger winter construction campaign. in this county with a population of 200,000, 55,000 people are engaged in various construction projects. apart from river harnessing, land reclamation and irrigation projects, the county plans to create staircases of terraced fields in 38 gullies in the present spring-winter period. during this project, 76 hill tops are to be levelled and 31 kilometres of culverts constructed to divert water flowing down the gullies. the explosion of dynamite, set off to loosen earth or quarry stone, resounds throughout the county. other areas are also working hard and self-reliantly to tackle their specific problems. people in the northern provinces continue to sink pump wells on a large-scale. over 70,000 pump wells have been added in the past two months in 14 northern provinces, municipalities and autonomous regions.

in szechwan, yunnan, hupeh, hunan, kwangtung and other southern provinces, people's communes are improving irrigation and drainage works. special attention is being paid to linking up reservoirs, canals and other projects to form complete irrigation and drainage systems. more than 380,000 hectares of low-yielding farmland in these areas have been improved this winter.

people in the hilly areas are building reservoirs and ponds, terracing sloping land and constructing water and soil conservation works. those in low-lying regions vulnerable to waterlogging are improving drainage facilities and transforming saline soil. commune members on the low-lying northern anhwei plain of east china are dredging river beds and digging canals and ditches. some 10,000 hectares of farmland have been turned into "raised fields" this winter. these fields have complete networks of drainage ditches and the soil removed from the ditches was used to raise the height of the fields as a measure to prevent waterlogging.

the high-yield rice-producing hangchow-chiahsing-huchou plain in northern chekiang province, which has achieved over 7.5 tons of grain per hectare year after year, is continuing to improve its irrigation and drainage facilities. along the sea coast of the province, the communes have mobilized tens of thousands of people to build dykes to protect large tracts of beach against the tides. so far, they have wrested 4,600 hectares of land from the sea.

in the border areas of sinkiang, inner mongolia and chinghai inhabited by people of minority nationalities, wells, canals and other projects are being built in both farming and stockraising areas.

the communes on the rural outskirts of peking have this winter concentrated their manpower and resources for levelling land. more than 4,000,000 commune members have taken part in the operation and used 800 big and medium-sized tractors, more than 1,000 hand tractors and 120,000 pushcarts. some 56,000 hectares were levelled in two months.

LIGHT INDUSTRY

Northeast China Province Expands Light Industry

(NCNA-English Changchun, Jan. 23, 1974)

the total output value of light industry in northeast china's kirin province increased at an average annual rate of 13 per cent in the last three years. the province has more than 4,000 light industry enterprises, many of which were set up during the great proletarian cultural revolution.

before the cultural revolution, most of the consumer goods on the market came from shanghai and tientsin.

output of machine-made paper, sugar, cigarettes, enamel ware, earthenware and porcelain, leather goods and 40 other kinds of products now meets the needs of the local market. output of bicycles, sewing machines, cotton cloth, silk and chemical fibres has increased by a big margin. newsprint for colour printing and tungsten and molybdenum filaments have been newly produced. machine-made paper, ginseng cigarettes, carpets, embroidery, wine and 70 other kinds of products are on the list for export.

light industry has accumulated enormous funds for the province's industrial development. the funds it accumulated for the state in 1972 was equal to more than 70 per cent of the state investments in heavy industry that year.

many heavy industry factories and mines have given aid to light industry in equipment and technology. factories under the kirin chemical industry company have in the past few years helped set up more than 100 small and medium-sized factories producing synthetic fibres, dyestuffs and medicines. some shops often hold commodities exhibitions to canvass customers' opinions and help the factories improve their work.

kirin province is china's major sugar-beet producer. the 20,000 agro-technicians trained over the past few years are active in improving the methods of sowing sugar-beets and field management. while expanding grain acreage, the province extended the beet area by 12,000 hectares last year and achieved fairly good harvests.

the province has opened special farms for ambary hemp, tobacco and hopflowers while encouraging rural people's communes to grow more such industrial crops.

SMALL CHEMICAL FERTILIZER PLANTS

East China Province Builds Small Chemical Fertilizer Plants

(NCNA-English Tsinan, Jan. 24, 1974)

shantung province in east china has built 101 small chemical fertilizer plants, averaging ten a year since the beginning of the great proletarian cultural revolution. there are also three big and medium-sized fertilizer plants. more plants are under construction. nearly all 115 counties and cities in the province have small chemical fertilizer plants, the output accounting for 78 per cent of the province's total.

influenced by liu shao-chi's counter-revolutionary revisionist line before the cultural revolution, shantung's industrial departments ignored the people's enthusiasm for running small chemical fertilizer plants. the whole province had only seven small plants in 1965. during the cultural revolution the workers criticized liu shao-chi's revisionist line and adhered to the principle of simultaneously setting up big, medium-sized and small enterprises with the stress on small and medium ones. this brought local initiative into play.

the province turned out 22 times as much synthetic ammonia in 1973 as in 1965.

shantung has begun producing equipment to set up the small plants during the cultural revolution. more than 50 machinery plants cooperated in trial-making major equipment.

workers from new plants went to older factories to learn how to produce chemical fertilizer. new cadres and workers also learned while installing equipment in workshops. more than 25,000 technical workers were trained in the past few years.

investments for the small chemical fertilizer plants are covered by the government at the provincial, administrative regional and county levels, with supplementary central government appropriation.

these plants go into operation the year they are started. in the past two years, most of these plants have produced far above designed capacity.

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* FOREIGN RELATIONS *
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CHINA AND IRAN

China's Participation in Asian Games Federation and Seventh Asian Games Welcomed in Tehran

(NCNA-English Tehran, Jan. 23, 1974)

lieutenant general hojjat kashani, assistant to the prime minister of iran and president of the iranian physical education organization, warmly welcomed the participation of the people's republic of china in the asian games federation and the seventh asian games at a press conference held here yesterday.

hojjat kashani said: "we warmly welcome the people's republic of china to the asian games federation and the seventh asian games to be held in tehran this year".

he said that "we absolutely support the people's republic of china to take part on all occasions in the world sports community" because the people's republic of china is the sole and real representative of the chinese people and taiwan is only one province of china.

kashani said: "there will be no asian games in tehran this year without the participation of the people's republic of china."

hassan rasuli, secretary-general of the iranian national olympic committee and the organizing committee of the seventh asian games, also spoke at the press conference.

CHINA AND JAPAN

Chinese Youth Delegation Arrives in Tokyo

(NCNA-English Tokyo, Jan. 23, 1974)

the chinese youth delegation with wang shu-chen as leader and chu ke-chia and chia hsueh-chien as deputy leaders, arrived here this evening for a friendly visit to japan at the invitation of 29 youth and friendship organizations of japan.

the delegation was warmly welcomed at the airport by over 300 representatives of japanese youth and friendship organizations and japanese friends from various circles.

also present to meet the delegation at the airport were hisao kuroda, hideji kawasak and makoto ichikawa, advisers, and masanori azuma, organization chairman, of the committee to welcome the chinese youth delegation.

chinese ambassador to japan chen chu and leading members of the tokyo association of chinese residents were also present.

when the members of the delegation walked out of the airport lounge, they were presented with bouquets by many japanese youth singing the chinese song "sailing the seas depends on the helmsman". the chinese guests waved their acknowledgement to the japanese friends.

CHINA AND KOREA

DPRK Foreign Ministry Fully Supports Just Stand of Chinese Government

(NCNA-English Pyongyang, Jan. 24, 1974)

the spokesman of the foreign ministry of the democratic people's republic of korea yesterday issued a statement, fully supporting the just stand clarified in the january 11 and 20 statements of the ministry of foreign affairs of the people's republic of china and sternly denouncing the saigon puppet clique for encroaching upon china's territory and sovereignty.

the statement said: "the saigon puppet clique in south viet nam, attempting to occupy by force hsisha and nansha islands, the sacred territory of the people's republic of china, sent naval and air forces starting from

january 15 to barbarously shell and bomb these islands, brutally killing a number of chinese fishermen and militiamen. they opened fire first on china's warships on patrol duty, evoking aggressive provocations unscrupulously."

the statement pointed out: "this is a criminal aggressive act against the territorial integrity and sovereignty of the people's republic of china and an arrogant challenge to the chinese people. these reckless military provocations of the saigon puppet clique were meted out severe punishment by the legitimate self-defensive measures of the people's republic of china."

the statement said: "the government of the democratic people's republic of korea and the korean people fully support the just stand clarified in the january 11 and 20 statements of the ministry of foreign affairs of the people's republic of china and sternly denounce the reckless aggressive acts of the saigon puppet clique. attempting to justify its aggressive acts against china's hsisha islands, the south vietnamese puppet clique is kicking up a propaganda row full of groundless slanders and calumnies defaming the people's republic of china. concurrent with this, it is staging the base farce of complaining to the united nations security council.

"this is like 'the guilty party filing the suit first' and is nothing but a foolish attempt to veil its territorial ambition.

"the south vietnamese puppet clique must stop at once the reckless provocations against hsisha and nansha islands, the sacred territory of the people's republic of china, and the acts of hurling slanders and calumnies at the people's republic of china."

the statement warned that "if the saigon puppet clique in south viet nam persists in its aggressive manoeuvres violating the territorial integrity and sovereignty of the people's republic of china, it will surely invite the denunciation of the fair public opinion of the world and sustain a heavier, irretrievable defeat."

CHINA AND SOVIET UNION

How Soviet Revisionist Spies Fall into Net

(NCNA-English Peking, Jan. 22, 1974)

it was the evening of january 15, 1974 when the streets in the chinese capital were emptying. a grey soviet volga car sped out of the soviet embassy in china. winding through streets and lanes, it left the city and raced towards the northeastern outskirts. suddenly it pulled up at a dark place along the peihuantung road about 4.5 kilometres from the city proper. two persons, one taller than the other, stole out of the car and moved towards the hsipaho bridge 170 metres ahead, the tall person carrying a heavy travelling bag in his hand. they stopped at the northeastern corner of the 30-metre-long and 15-metre-wide bridge, looked around, and then disappeared under the bridge one after the other. the grey car, plate number "shi (dc) 01--0044", drove on towards the northwest with one man and two women in it.

these five persons were no other than first secretary v.i. marchenko of the soviet embassy in china and his wife, third secretary u.a. semenov and his wife, and a.a. kolosov, interpreter of the office of the soviet military attache. upon leaving the soviet embassy, they took great pains to disguise themselves. with marchenko at the wheel, his wife and semenov's wife served as cover for semenov and kolosov who crouched in the car. in order to avoid being noticed when the car stopped to discharge people, they had refitted the tail lights' circuit so that the tail lights would not be turned on when the brake was applied. so, under the cover of night, they hastily set out to do their dirty business of espionage.

caught on the spot

tall u.a. semenov and short a.a. kolosov hid themselves under the bridge. the time was ten minutes past nine in the evening and all was quiet in the fields of the taiyangkung people's commune. dogs barked in a nearby village, and occasionally a few motor vehicles sped across the hsipaho bridge.

after about 25 minutes, the shadows of two persons were seen at the west end of the bridge. they loitered on the bridge for a while and then walked to its northeast corner. they gave the password and went under the bridge. these two men were li hung-shu, the soviet-despatched agent, and his accomplice. culprit li hung-shu later said in his confession that as he walked under the bridge semenov watched him closely. when li hung-shu repeated the password, semenov embraced him and called in russian: "dear alen exclamation" (alen is the code name used by culprit li hung-shu, semenov and kolosov to check identities.)

li hung-shu handed to semenov a white gauze surgeon's mask which contained intelligence in secret writing sealed in a small plastic bag as well as the pin-shaped instruments for secret writing the soviet revisionist espionage agency had instructed li hung-shu to return. semenov then gave li hung-shu the heavily-laden travelling bag. by now, these enemies were quite pleased with their own ruses and forgot themselves in the excitement. but their jubilation was premature.

just as these men were engaged in criminal activities in the dark corner against the chinese people, a red signal light zoomed to the sky over the hsipaho bridge, followed by flares. courageous chinese militiamen and public security personnel rushed to the hsipaho bridge from all around, shouting "catch the spies."

the agents and spies under the bridge fell into utter confusion. u.a. semenov who sensed trouble at once threw into the creek by his side the white mask containing the intelligence, which he had just got from the agent li hung-shu, in an attempt to destroy the evidence of their crimes. but it was too late. semenov and the others were caught by chinese public security personnel and militiamen on the spot -- under the hsipaho bridge. the travelling bag semenov had given to li hung-shu was also captured. and the white mask semenov had thrown away was fished out from the creek by vigilant militiamen.

crimes conclusively established

when semenov and the others were caught on the spot they were in a panic and trembling all over. people found that the two soviet revisionist spies, out of a guilty conscience, had disguised themselves beforehand. semenov covered his western-style suit with an ordinary cotton-padded blue chinese overcoat, and kolosov wore a blue chinese suit, a blue cap and a pair of black cloth shoes. both of them wore big masks.

the crowd gathering there questioned them angrily: "who are you?" semenov replied hurriedly in stuttering chinese: "i am from the soviet embassy." he quickly produced his diplomatic identification card from his pocket. this enraged the people even more and they asked: "what business have you people from the soviet embassy to do here late at night, under this bridge on the outskirts?" the soviet spy turned pale and was at a loss for an answer.

in the presence of the spies and on the spot, chinese public security personnel and militiamen opened the travelling bag semenov had handed over to li hung-shu. the bag contained a big parcel wrapped in a dark grey-and-white blanket. in the parcel were two oblong blue bags, and in the bags were a small radio composed of high-speed transmitter and receiver (placed separately in two yellow metallic boxes, and the lid of each box was painted

with a red cross and the characters "serve the people" as a camouflage), an illustrative chart showing how to install antennae, a chart showing radio communication frequencies and timetable and the ways of contact set by the soviet espionage agency for the agent li hung-shu, a chart of frequencies and timetable for emergency contact, a "directive" written with invisible ink given by the soviet espionage agency to li hung-shu and his accomplice, a copy of the programme for establishing a secret counter-revolutionary organization in china, two reactionary letters, two bottles of chemical for developing copies of secret writing, eight packages of anti-moisture powder used to protect the transmitter and receiver, a blank border pass forged by the soviet revisionist espionage agency and a sample indicating how to fill in the forged border pass, as well as 5,000 yuan rmb to be used as fund for espionage purposes, and clothing, grain and flour coupons of peking, and others. with the culprits and material evidence at hand, their crimes are conclusively established.

unable to deny the facts, the soviet revisionist spies had to hang their heads. all this was filmed.

at this juncture v.i. marchenko drove the grey volga, plate number "shi (dc) 01--0044", back to the place with his wife and u.a. semenov's wife to pick up semenov and kolosov. the chinese public security personnel at once stopped the car and detained the three soviet spies.

diplomatic privileges abused for espionage purposes

over a long period of time, soviet social-imperialism has been sending its agents and spies into china to collect intelligence, set up counter-revolutionary organizations and engage in other subversive and sabotage activities aimed at subverting the dictatorship of the proletariat in china. the captured culprit li hung-shu is an agent sent to china by the soviet military intelligence organ in june 1972.

according to culprit li hung-shu's confession, he received "directives" from the soviet revisionist espionage agency through a secret radio on december 27, 1973. accordingly, he sent out signals by a miniature radio device to get in touch with the soviet embassy in china at a little past nine o'clock on the morning of january 15, 1974 and, between half past nine and ten o'clock of the same evening, went under the hsipaho bridge for a secret rendezvous with personnel from the soviet embassy in china, to receive a new spy radio and other facilities for espionage activities and at the same time to hand over intelligence.

interrogations of the agent li hung-shu show that the facilities and money for espionage activities captured

by chinese public security personnel under the hsipaho bridge are only a part of the facilities and money for espionage activities he had received through the soviet embassy in china.

culprit li hung-shu confessed that in addition to directly receiving "directives" from and supplying intelligence to the soviet revisionist espionage agency by spy radio, he had also forwarded intelligence to and received "directives" from it in secret writing via the soviet embassy in china on many occasions. the espionage agency of soviet revisionism in these "directives" time and again ordered li hung-shu to carry out spy and sabotage activities. the "directive" captured on january 15 designated four secret places in peking for culprit li hung-shu to hand over intelligence to and receive means for espionage from spies of the soviet embassy in china. the "directive" also listed specific requirements for intelligence about china's party, government and military affairs that li hung-shu was to collect. he was also asked to "ensure steady communications" after he had received the new radio transmitter-receiver, and so on.

the large amount of irrefutable facts which the chinese department concerned has possessed prove that under the direction of the soviet authorities, a number of members of the soviet embassy in china, using various legal cloaks and abusing diplomatic privileges, have engaged in espionage, unbridledly violated the sovereignty of the people's republic of china and crudely trampled on generally accepted principles of international law. is this the way the soviet authorities are trying to establish "good normal relations" with china which they have kept prating about even recently?

these soviet embassy personnel engaged in spying activities and the soviet-sent agent were stupid enough to think that no one could get to know the dirty business they did in secret. their criminal activities can by no means escape the sharp eyes of the chinese people who have maintained high revolutionary vigilance.

in fact, both the counter-revolutionary activities of the soviet-sent agent li hung-shu and the espionage activities of members of the soviet embassy in china had long come under the notice of the chinese people. therefore, when they were carrying out their dirty counter-revolutionary business on the evening of january 15, they were caught on the spot with none escaping the net.

v.i. marchenko, u.a. semenov, a.a. kolosov and two other soviet spies were declared as personae non gratae by the chinese government on january 19, 1974 and were expelled from china immediately. the agent li hung-shu and his accomplice, who betrayed the motherland

and served soviet social-imperialism, are under further interrogation. this is a stern warning to the soviet government and the soviet embassy in china. should they dare to continue such criminal activities in china, they will surely eat their own bitter fruit and will come to no good end exclamation

Confession of Soviet-Sent Agent Li Hung-shu

(NCNA-English Peking, Jan. 22, 1974)

soviet-sent agent li hung-shu, who was arrested under the hsipaho bridge of peihuantung road on the northeastern outskirts of peking on the evening of january 15, 1974, confessed his crimes in carrying out espionage activities after sneaking into china on the instruction of a soviet espionage agency. following is a confession he made after interrogations by a chinese public security organ about his secret rendezvous with spies of the soviet embassy in china on the evening of january 15 to accept a spy radio from the soviet revisionist espionage agency and hand over intelligence, and his other crimes:

after i was caught, the government explained its policy to me and gave me repeated education. this made me understand that my crimes are extremely serious. betraying my motherland, i was used by soviet revisionism and acted as its spy. i am sorry to have done this to the motherland and the people. i hate myself intensely, deeply regretting that i have taken the wrong road. i want to bow my head before the people in acknowledgement of my guilt and confess my crimes.

i betrayed my motherland and fled to the soviet union in april 1967. i was taken to moscow in 1970 and received espionage training from a military intelligence agency of the soviet ministry of defence. in june 1972, i was given assignments and sneaked back into china by crossing the border at a point on the irtish river in sinkiang. over the past year and more, i maintained contact with the soviet espionage agency in moscow and the soviet embassy in china and carried out a great deal of espionage activities under their direct command.

on december 27, 1973, i received a secret telegram from moscow, ordering me to go to peking with my "friend" to get in touch with personnel of the soviet embassy under the hsipaho bridge on peihuantung road between 9:30 p.m. and 10 p.m. on january 15 and get an "electrical appliance" (denoting the radio). it also instructed me

to send in intelligence in secret writing at the same time. the password for the secret rendezvous was that i would say first: "i am alen exclamation" the other side would reply: "i am pai-hua exclamation" the telegram said that if it was dangerous to make the rendezvous that evening, the mission would be fulfilled the next day.

after receiving this secret telegram from moscow, i began making preparations for the rendezvous. i wrote into a secret letter the latest informations i had collected about the activities of grassroots party organizations and military and other activities around mutankiang and chiamuszu in the northeast. i also reported in the secret letter on how i fulfilled my mission. then i enclosed the letter in a plastic bag and sewed it in a gauze mask.

on january 14, we arrived in peking by train. that evening we went to the place appointed for the rendezvous and studied the terrain and road. around 9:30 a.m. the next day (january 15), in accordance with the ways of contact laid down by the soviet espionage agency, we arrived at the bank of the moat to the east of the soviet embassy and, using the miniature radio device forwarded to me by the soviet embassy before, sent out coded signals indicating that "i have safely arrived in peking". after sending out the signals, i immediately received signals of reply from the soviet embassy, showing that "everything is ready".

on the evening of january 15, we went by bus route no. 13 and alighted at the northern end of ho-ping street at quarter past nine, and walked along the peihuantung road to the spot for the secret rendezvous. around nine forty we reached the hsipaho bridge. i gave the password. when we heard the reply from someone under the bridge, we went under and saw two soviet men in chinese clothing waiting there. one was a tall person in a cotton-padded chinese overcoat standing by the creek under the bridge. the other, a young man of small build in a blue chinese suit and a blue chinese cap, crouched on a slope under the bridge. when i came face to face with the tall man and repeated the password in russian: "i am alen exclamation" and went up to shake hands with him, he warmly embraced me and said in russian repeatedly: "oh, dear alen". i then handed to him the white gauze surgeon's mask which contained intelligence in secret writing. he looked back and pointed at a travelling bag near him, indicating that i should take it away. when i took up the bag, suddenly a red signal light flared up. the soviet man of small build ran towards us in panic, shouting in russian: "signal light exclamation signal light exclamation" seeing bad weather ahead, i took the bag and ran. i was captured by militiamen only some dozen steps away. the two soviet men were captured together with us.

that is how i was captured at the secret rendezvous with the soviet spies. my crimes are numerous. i will continue to confess frankly so as to earn lenient treatment by the government.

li hung-shu
january 17, 1974

Attache of Chinese Embassy in Moscow Kidnapped by Soviet Authorities Returns to Peking

(NCNA-English Peking, Jan. 23, 1974)

kuan heng-kuang, attache of the chinese embassy in moscow, who had been kidnapped flagrantly by the soviet authorities, arrived back in peking by air this afternoon.

he was greeted with warm welcome and kind regards by vice-foreign minister yu chan, deputy director yu hung-liang of the soviet union and east european affairs department and deputy director an kuo-cheng of the personnel department of the foreign ministry, and dozens of others including his relatives. a bouquet was presented to him by the welcomers.

kuan heng-kuang was returning on instruction after completing his regular tour of duty at the chinese embassy in the soviet union when he was flagrantly kidnapped by soviet revisionist special agents at irkutsk railway station on january 19 and was later taken to moscow.

on his departure from moscow, kuan heng-kuang was seen off at the airport by liu hsin-chuan, chinese ambassador to the soviet union, and other members of the chinese embassy there.

CHINA AND SUDAN

Chinese Football Team Concludes Friendly Visit to the Sudan

(NCNA-English Khartoum, Jan. 23, 1974)

the liaoning provincial football team of china, carrying with them profound friendship from the sudanese people, left here for home yesterday after a three-week friendship visit to the sudan.

they were seen off at the airport by sudanese deputy minister of culture and information for youth and sports omer salih eisa.

chinese ambassador to the sudan yang shou-cheng was also present.

after their arrival in the sudan on january 1, the team had visited khartoum, el obeid of kordofan province, atbara of northern province, port sudan on the red sea coast and wadi medani of blue nile province. they played five friendly matches with different sudanese teams to about 40,000 spectators and were accorded a warm welcome by the local authorities and people. through the visits and matches, the players, coaches and referees of the two countries exchanged experiences and enhanced friendship between them.

farewell dinner parties were given to the chinese team by ambassador yang shou-cheng and sudanese deputy minister omer salih eisa on january 20 and 21 respectively.

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* NATIONAL *
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REVOLUTION IN EDUCATION

Why Have I "Degenerated" Both Morally and Academically in a Day?

- a letter from a junior high school student to the editor of Jen-min Jih-pao

(Peking Jen-min Jih-pao, January 10, 1974)

Jen-min Jih-pao Editor's Note: We hope that all people will discuss and find solution to the question raised by Hsin Jo-yü, a junior high school student. Nowadays, there are some people who tend to look down upon the students. Why don't they pause to think whether they were that brilliant themselves when they were young? The students have to be educated, but we have to see what line and ideology should be used in conducting education, and struggle is inherent in our choice. We hope that the revolutionary teachers and students will stand together on Chairman Mao's proletarian revolutionary line, criticize revisionism and the bourgeois world outlook and do a good job in the practice of struggle-criticism-transformation in the school.

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Dear Comrade Editor:

I need your answer urgently: I have all along excelled in moral as well as academic performances. Why have I "degenerated" both morally and academically in a day?

I am a student in the third form at the Canton No. 97 Junior High School. When our form studied agriculture in a branch of our school, a mid-term examination was held in the last ten days of October in 1973. The mathematics teacher had set eleven questions but I did only nine and could not answer the remaining

two no matter how hard I tried. I was prepared to hand in my paper, but at this time, a classmate said to me, "I shall find out the answers from the other classmates for you." I would not have consented to this in the past, but just before I went to the branch of our school, I had studied the article appearing in Jen-min Jih-pao on October 19 on the necessity of completely changing the old examination system and I found the argument sound. I thus agreed to my classmate's suggestion. After she had obtained the answers, I could see the solution to the problem. I copied the calculations and handed in my paper to the teacher.

After several days, the form-mistress asked me, "Did you do the mathematics examination paper this time all by yourself?" I told her that I had obtained the answers to two questions from my classmates and had done the rest all by myself. Upon hearing this, she said, "After consultations with the teachers of the form, we have decided to give you 'zero' mark for your mathematics examination paper." Then she crammed the paper into my hands. Dumbfounded and furious, I tore up the paper. On seeing my reaction, she was greatly infuriated and immediately made the roll call in class to criticize me. She said, "A red guard fighter has been dishonest in the examination. What is not known to you is not known to you. Why did you ask the others? You must fight self and criticize revisionism."

I was ill on that day and did not attend the third lesson, nor did I fight self and criticize revisionism. She again spoke in class, "A red guard has been unable to face criticism and is extremely antagonistic. If he does not fight self and criticize revisionism in the whole class, the whole form will analyze this and the whole school will criticize him." Sure enough, in the afternoon on that day, the group leader of the form repeated these words at the form meeting. In light of such a situation, some classmates persuaded me not to be obstinate but to fight self and criticize revisionism. Otherwise, I would be criticized once the resolution was passed in the branch school. At that time, I did not have Jen-min Jih-pao on hand and was afraid that I might have made a mistake. Therefore I was obliged to write an essay on fighting self and criticizing revisionism, but I refused to fight self and criticize revisionism in class. I was prepared to report to the Party branch after my return to the main school.

Upon completion of the studies in agriculture, I returned home. Once again I read the Jen-min Jih-pao and felt that I had done nothing wrong. I understand that our study tasks have been given us by the Party and the people. I have all along been opposed to adopting a negligent attitude toward studies, and can say confidently that I am serious in my studies. I was rated as a good student from primary school to high school, and when the last academic term ended, I was given an award by the school for having excelled in moral as well as academic performances. The teacher was wrong in saying that we should not ask others in the examination. The main task of a student is to study. Isn't it also a kind of achievement to obtain knowledge by asking others what we did not know before?

In the course of summing up and appraising activists among the students who had gone to the branch school, the form was afraid that some classmates would nominate me, and announced, "The students with black marks should not be appraised as activists." Some classmates disapproved of this at heart and said to me,

"What a pity that you have committed this mistake!" However, I do not feel that this is a pity. I can still make revolution even if I am not so appraised.

I feel that the teachers have taken examinations as the magic weapon for controlling their students and are in the habit of suppressing any student who has offended them with the weapon of "giving marks." This is the reason why I have been given a "zero" mark. Isn't this a reflection of "the authority of the schoolmaster"? This is a struggle in line.

Please analyze and criticize my case and tell me whether views and behavior are correct.

Hsin Jo-yü, a student of the third form
at the Canton No. 97 Junior High School

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STUDY OF MARXISM-LENINISM-MAO TSE-TUNG'S THOUGHT

Results Have Already Been Achieved After Three Years of Insistence on Working While Studying

- through diligently studying works by Marx, Lenin and Chairman Mao in conjunction with realities, the cadres at the high and middle levels of the PLA Shenyang Unit have deepened their understanding of the Party's basic line and raised their awareness of the continuation of the revolution under the dictatorship of the proletariat

(Peking Jen-min Jih-pao, January 10, 1974)

(NCNA Shenyang, January 9, 1974) As reported by our own correspondent inspired by Chairman Mao's great call, "Read and study seriously and have a good grasp of Marxism," the broad masses of cadres at the high and middle levels of the PLA Shenyang Unit have achieved pleasing results after three years of insistence on diligently studying works by Marx, Lenin and Chairman Mao. Through the study of theories, the members of the Party committees at the army, division and regiment levels and the broad masses of the old, middle-aged and young cadres have further deepened their understanding of the Party's basic line, raised their awareness of the continuation of the revolution under the dictatorship of the proletariat and started to accumulate experience in working while studying. Many comrades said, "We have participated in the revolution for many years, but we have read more books by Marx, Lenin and Chairman Mao in the past few years than ever before and achieved great results. We have realistically tasted the sweetness of seriously reading books and discerned the advantages of insistence on studies."

After three years of efforts, this unit has on the whole seriously studied Chairman Mao's five articles on philosophy; in addition, the majority of the Party committee members at the army level have collectively finished reading the six works by Marx and Lenin as required by the Party Central Committee. The Party committee members of the divisions and regiments have on the whole finished reading the four to five works by Marx and Lenin prescribed by the Party Central Committee. Many units have also selectively read such works as "On Feuerbach's Thesis" by Marx, "Ludwig Feuerbach and the End of German Classical Philosophy" by Engels and "The Proletarian Revolution and the Renegade Kautsky" by Lenin. In addition, some comrades have read some Chinese history, world history, history of philosophy and essays by Lu Hsün. Meanwhile, they have initially trained a contingent of over 4,000 tutors for guiding the study of theories.

The cadres at the high and middle levels of the Shenyang Unit have been studying Marxism and Leninism in an organized and planned way since the 2nd plenary session of the 9th Party Central Committee. The series of instructions given by Chairman Mao to the whole Party concerning reading books and studying have given them tremendous inspiration and encouragement, and the struggle to smash the Lin Piao anti-Party clique has again greatly mobilized them to study. Through the historical experience of the ten two-line struggles in our Party and the lessons learned from their own experiences, many comrades have realized the

importance and urgency for studying Marxism and Leninism. They said, "People who have no knowledge of theories cannot distinguish the swindlers in politics. Marxism is needed for our struggle. In order to adhere to the Party's basic line and insist on the continuation of the revolution under the dictatorship of the proletariat, we must study Marxism and have a good grasp of Marxism."

In the past three years, no matter how busy their work was, they would not relax their efforts in studies. The secretaries of the Party committees in many units took the lead in conducting studies. They led the "squad members" and the "squad members" led the troops; with one level leading another, they were fundamentally able to persevere in private study, in the system of assigning days for studies and in holding study classes. On the average, many comrades insisted on assigning around 50 days for collective studies in each year. With 150 days assigned for studies in three years, this was equivalent to entering a school for the study of Marxism and Leninism for a term of five months. In addition, many comrades got up early and stayed up late to grasp every second for private study. Even when they were away to attend conferences or went to stay at selected spots in the basic-level unit, they brought with them works by Marx, Lenin and Chairman Mao and studied them wherever they went.

"We Must Not Be Afraid of Death When Fighting Battles and Must Not Be Afraid of Difficulties When Reading Books"

Some cadres at the high and middle levels are of worker and peasant origin and since their education level is comparatively low, they encountered considerable difficulties when they first studied books by Marx and Lenin. They encouraged themselves with Lenin's teaching, "Anyone who does not study diligently has no way to find the truth" and engrossed themselves in arduous studies. On the day assigned for studies, such a heart-stirring scene could often be seen: some old comrades with gray hair and convex glasses for prebyopia held a book in one hand and a dictionary in the other, and studied culture while they delved into theories. They said, "In the past, we could not fight against the enemies armed with guns if we did not have weapons ourselves. In the present day, we cannot fight against revisionism if we do not study Marxism and Leninism. We must not be afraid of death when fighting battles and must not be afraid of difficulties when reading books."

The secretary and deputy secretary of the Party committee of a certain army are both Red Army veterans and had never gone to school before their enlistment. When they encounter "difficult points" in reading books, they encourage each other with the spirit of the Red Army in the Long March in the past. They study together, study diligently and in minute detail for grasping the theories of the revolution. In addition, the leading comrades in many units energetically develop the spirit of the "cogs" and put their brains to work when reading books. They study painstakingly and scrupulously, and exert themselves in studying the Marxist stand, viewpoint and method. When they study each book by Marx or Lenin, they do not rest content with just memorizing the conclusions drawn from general laws expounded in the book, but also scrutinize how these conclusions are derived from the struggle against opportunism in order to distinguish clearly the reactionary and fallacious nature of the revisionist theories and understand the revolutionary and scientific nature of the basic principles of

Marxism. They said, "In studying and reading books, it is most important to study and scrutinize painstakingly and most dangerous to limit oneself to superficial studies. Only those who are not afraid of hard work can hope to have a good grasp of Marxism."

Study for the Struggle Against Revisionism and Apply What Is Learned in the Struggle Against Revisionism

"In order to have a real grasp of Marxism, one must learn it not only from books, but mainly through class struggle, through practical work and close contact with the masses of workers and peasants." In the past three years, a prominent characteristic of the cadres at the high and middle levels of the Shenyang Unit in reading books and studying was to seriously develop the revolutionary style of study based on the integration of theory with practice consistently promoted by Chairman Mao and to study in the course of fighting against revisionism. In close conjunction with the realities of the tenth two-line struggle in the Party, they diligently studied the basic principles of Marxism and used them as a weapon to repeatedly criticize the anti-Party and anti-Marxist theoretical and political programs of swindlers like Lin Piao, their plan for an armed counter-revolutionary coup d'etat entitled "Outline of Project '571'" and Lin Piao's bourgeois military line.

Since the 10th Party Congress, they have integrated the study of Marxism, Leninism and the documents of the 10th Party Congress with the continuation of the thoroughgoing criticism of Lin Piao and the rectification of the style of work, and integrated the study of the experiences of the ten two-line struggles within the Party with the summing up of their personal experiences. Through such studies, criticism and summing up, they have politically and ideologically settled accounts with the counter-revolutionary crimes of Lin Piao, the bourgeois careerist and conspirator, and his company, and discerned clearly that the struggle between our Party and swindlers like Lin Piao can be focussed on one point, namely whether to adhere to or change the Party's basic line. Thus, on the basis of combining theory with practice, they have deepened their understanding of the Party's basic line and strengthened their ability to distinguish between genuine and sham Marxism.

The "squad members" of the Party committee of a certain division in the armed force unit to which Tung Ts'un-jui was attached when he was alive analyzed the basic contradictions in socialist society with the Marxist law of the unity of opposites, and started from the class origin and international background to analyze the reasons for the birth of swindlers like Liu Shao-ch'i and Lin Piao. They have gradually come to understand that class struggle in the socialist period is the continuation of the class struggle of several thousand years standing under new historical conditions. The two-line struggle in the Party is the reflection of such class struggle within the Party. Although swindlers like Lin Piao constitute only a small group, they represent the entire reactionary class which has been overthrown. As Lenin said, "Opportunism is neither an accidental phenomenon nor the sin, mistake or rebellion of an individual, but the social product of the entire historical period." They have thus acquired a further understanding of the protracted nature of class struggle and the two-line struggle

In their criticism of "the theory of genius," some comrades in the Party committee in a certain armed force unit stationed in the Liaotung Peninsula seriously studied the philosophical works by Lenin, Marx and Chairman Mao, and studied the criticism of Dühring by Engels in the 70's of the 19th century and the experience of the historical struggle of Lenin's criticism of Bogdanov in the early years of the 20th century in conjunction with the actual struggle marked by Chairman Mao's criticism of Lin Piao in the tenth two-line struggle in our Party. From the struggle waged by Marxism against revisionism on the basic question of philosophy and social science over the past century and more, they have drawn a clear line of distinction between materialism and idealism and discerned more clearly step by step that the renegade and traitor Lin Piao was trash of the same kind as Dühring, Bogdanov and other revisionists, who all vainly attempted to alter the Party's theoretical foundation with idealist transcendentalism, so as to achieve the aim of changing the Party's correct Marxist-Leninist line. They have thus theoretically exposed the ugly look of the renegade Lin Piao and deepened their understanding of the Party's basic line.

Having acquired a profound understanding of the protracted and complex nature of class struggle and the two-line struggle, many leading comrades of the armed force units stationed at the Heilungkiang frontier defense outpost and the Lüta coastal defense outpost continued to study the relevant works by Marx, Lenin and Chairman Mao around the question of how to distinguish and resist the erroneous trend. They have acquired a profound understanding of the Marxist theory of the identity of thought and being and the principle that all objective things can be known, thus strengthening their confidence in their ability to distinguish between genuine and sham Marxism.

Concentrate Energy on Grasping Well the Important Matters and Enthusiastically Support the Newborn Things

Through reading books and studying, the cadres at the high and middle levels of the Shenyang Unit constantly raise their awareness of class struggle, the two-line struggle and the continuation of the revolution, and have greatly changed their way of thinking and style of work. In the course of handling complicated tasks, the Party committees at various levels gradually focus their energy on grasping the important matters. They go deep into realities to carry out investigations and studies, humbly learn from the masses of the people, and intensify the practice of consciously accepting supervision by the masses with each passing day.

Through reading books and the criticism of Lin Piao, the "squad members" of the Party committee of a certain division under the Ch'angpaishan Command have discerned that opportunism and adventurism are both characterized by the rupture between the subjective and the objective, and the alienation of theory from practice. They all the more consciously go deep into the forefront of struggle, constantly study and analyze the situation of class struggle and the two-line struggle, and build up the armed force unit in accordance with the Party's basic line and Chairman Mao's proletarian line in army building. The political commissar of this division spent most of the time in 1972 carrying out

investigation in selected spots in the company units and gave concrete assistance to the Party branches of the company units in grasping well education in ideology and political line with the criticism of Lin Piao and the rectification of the style of work as the content. Last year, he continued to go deep into the basic level units, seriously summed up the experience in taking the line as the key link and strengthening army building, and concretely guided the armed force units to make deep-going criticism of Lin Piao, thus effectively giving impetus to the improvement of the political and military quality of the armed force units.

Following the constant penetration of the revolution in the sphere of the superstructure, many comrades reviewed the historical experiences of the violent struggle between the proletariat and the bourgeoisie in the ideological sphere over many years in the past, and in particular since the great proletarian cultural revolution, in conjunction with the study of the arguments in the "Communist Manifesto" concerning the implementation of the two "most radical ruptures." They all the more heightened their vigilance against corrosion by bourgeois ideas and constantly broke away completely from the old traditional ideas. They said, "The socialist society is born from the capitalist society, and the remnants of bourgeois jurisdiction still exist temporarily. But as Communist Party members, we must not admire the bourgeois jurisdiction or use it as an excuse to claim special treatment."

Ch'en Wu-kuei, political commissar of a certain unit attached to the Yellow Sea coastal defense outpost, had rendered meritorious service in the years of the revolutionary war, and up to now, he still bears wounds in his chest and left arm. He has all along upheld the natural colors of the revolutionary fighter. He constantly lives among the cadres and fighters in the basic level unit and seriously tries to do a good job in instructing, aiding and leading others. He is an ordinary soldier in the company unit, an ordinary Party member in the Party group, an ordinary member in the leading body of the Party committee and an ordinary worker in the countryside. The cadres and fighters all call him the "old ordinary man."

After his assumption of leadership duties, combat hero Sun Yü-kuo still preserves the natural colors of an ordinary soldier, and he constantly strictly required himself to work as "an orderly of the people." He went deep into the frontier defense outpost and crawled, rolled and fought together with the fighters. Sometimes he would brave the wind and snow, cross seven rivers and climb five mountains to personally deliver the pails of oil, bags of flour, chili and garlic to the sentinel points. The fighters were deeply moved and they declared one after the other that they would learn from Comrade Sun Yü-kuo, heighten their vigilance a hundredfold, strengthen their preparedness against war and guard well the frontier of their mother country.

The members of the Party committees of the various units also closely follow the situation and regard the question of how to correctly handle the socialist newborn things emerging from the great proletarian cultural revolution as an important theme in reading books and studying, and transforming their world outlook. The leading cadres of many armed force units repeatedly study the Marxist state theory. Starting from the heights of adhering to the

Party's basic line, consolidating and developing the fruits of the great proletarian cultural revolution and guaranteeing that our Party and country will not change their color, they seriously handle such newborn things as the revolution in literature and art, the revolution in education and hygiene, the three-in-one combination of the old, middle-aged and young people, and the sending of educated youths to the mountains and the countryside.

The Party committees at different levels of a certain army constantly put on their agenda the long-term plan of training millions upon millions of successors to the proletarian revolutionary cause. When the Party committee of a certain division discussed the promotion of an outstanding young cadre who is in his twenties to an important leading post in the division, the deputy political commissar and director of the political department in the division gave their warm consent in view of the performance of this cadre over many years under their leadership. They also said, "With him promoted, we are free from anxiety and pleased."

Many comrades enthusiastically support the sending of educated youths to the mountains and the countryside, and took the lead in sending their children to join the production brigades and settle in the mountainous areas. Among the seven sons and daughters of the cadres in a certain artillery division to be sent to the countryside last year, with the exception of one who went to the countryside a month late owing to special circumstances, the other six formed the first group to go to the countryside.

Recently, the Party committee of the Shenyang Military Unit assembled the Party committee secretaries and deputy secretaries of various major units and the principal leading comrades of the Party committees of certain divisions and regiments to seriously sum up and exchange their conditions, results and experiences in reading books and studying over the past three years. It also set forth new study demands for this year and charted new measures. They are determined to "start from non-complacency," advance in the flush of victory, and under the guidance of the spirit of the 10th Party Congress, take the same road as the broad masses of commanders and fighters in integrating the thorough study of the documents of the 10th Party Congress and the 1974 "New Year's Day Message" in the two central newspapers and one journal with perseverance in seriously reading books and studying for a long time, so as to make sustained efforts to have our armed force unit further "armed with the basic theories of Marxism."

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STUDY OF DOCUMENTS OF 10TH PARTY CONGRESS

Be Properly Prepared Mentally for a Long-Term Struggle

- notes on learning the documents of the 10th Party Congress

by

Su Hsi (苏 羲)

(Peking Jen-min Jih-pao, January 11, 1974)

Guided by materialist dialectics, the documents of the 10th Party Congress discuss the long-term nature of the two-line struggle within the Party and call upon us to get fully and properly prepared mentally for the long-term struggle.

In order to really get well prepared for the long-term struggle, we must study and grasp the dialectics of the struggle of opposites within the Party, destroy the metaphysical world outlook and methodology of metaphysics, and get rid of all kinds of worries and anxieties.

Class Struggle Will Not Die Out

The Party is an instrument for class struggle. The two-line struggle within the Party is a reflection of class struggle at home and abroad. As long as we are still in the age of imperialism and proletarian revolution, as long as there are still classes, class contradictions and class struggle in society, the enemies at home and abroad necessarily have to come to our Party to look for agents, and there will always be a small handful of people within the Party willing to play such a shameful role. Out of their reactionary class nature, the class enemies have no alternative but to jump forth and contest strength with us again and again. We have to topple by struggle those who jump forth again and again for as many as ten, twenty, or thirty times..... The flame of struggle can flare up at times, be smothered at times, but will never die out. This is an objective law independent of man's will. The class enemies will never call for "ceasefire" simply because of their repeated failures. Of course we cannot "store away our daggers and rifles" just because of a few victories.

When there are weeds in the fields, they should be hoed. When there is opportunism in the Party, it should be struggled against. Such is the course of events, and there is no end to hoeing and struggle. The protracted nature of the struggle within the Party is an important feature of class struggle in the socialist period. We cannot expect to end the struggle once for all, nor to have calmness and absolute purity after a generation of struggle. We should see that after each important two-line struggle, the Party becomes relatively purer. But after a number of years, new impurities will emerge and we must conduct new struggles. Therefore, "purity" is only relative, and "impurity" is absolute. Only with the presence of impurities can there be nature, society, and political parties.

Some of our comrades do not understand this dialectics of the struggle of opposites within the Party. They always hope to "end the cleaning once and for all" and "end the struggle once and for all." When matters do not develop according to their own subjective wishes, they become confused and start to complain that "there is no end" to struggle. This kind of thinking is very harmful. When a decisive victory was won in the ninth two-line struggle, Lin Piao and company had made use of this naive way of thinking to publicize vigorously that all the devils and monsters could be "rounded up" and that the principal task after the 9th Party Congress was to develop production. They vainly attempted to peddle the "theory of the dying out of class struggle" so as to blur people's revolutionary vigilance, and cover up their anti-revolutionary restoration activities. "Historical experience merits attention." We must seriously bear this lesson in mind, deeply recognize the long-term nature of the two-line struggle in the historical period of socialism, and really get properly prepared mentally for the long-term struggle.

The Real Appearance of the Lushan Mountain Can Be Known

When talking about the long-term nature of the two-line struggle within the Party, we can often hear this way of reasoning: Since the two-line struggle is so complicated, it is really not possible for us basic-level workers to have a clear idea of it. In fact, this involves the long-standing question of whether or not the two-line struggle can be known.

Indeed, as socialist revolution goes deeper and deeper, the two-line struggle really becomes very complicated. But complexity is not without order. The basic principle of "three do's and three don'ts" put forward by Chairman Mao has clearly drawn in essence the basic boundary line between the two lines, thus providing us with a sharp weapon for distinguishing between the correct line and the erroneous line in the historical period of socialism. As long as we firmly grasp this weapon, we can tell which is the correct line and which is the erroneous one. Those who believe in the incomprehensibility of the two-line struggle are completely wrong.

Marxist materialist dialectic holds that there are only things in this world not yet recognized, but there is nothing that cannot be known. This also applies to the recognition of a wrong line. No matter how skillful and cunning the ringleaders of the opportunist line disguise themselves, their reactionary nature can always be exposed and detected. This is so because their counter-revolutionary restoration activities go against the main trend of historical development; the interests of the moribund class they represent run counter to the wishes of the broad masses; and there is an insoluble contradiction between the false image of "revolution" they have created and their counter-revolutionary class essence. This determines that they cannot thoroughly conceal the truth and that they cannot properly play the role of the good characters for a long time. Lin Piao "never showed up without a copy of 'Quotations' in hand and never opened his mouth without shouting 'Live live!'" He was most deceitful. When he had to say something "decisive," he completely exposed his ultra-Right anti-revolutionary essence.

Is it true that the two-line struggle cannot be made known to the basic level? No. The essence of things is always reflected from various profiles through phenomena, and there are always clues that can be found and traces that can be uncovered. Furthermore, the correctness or incorrectness of the line must be examined by the basic level and the masses through practice. Speaking in this sense, the comrades at the basic level often see more clearly the reactionary nature and danger of the incorrect line. We can always find "insignificant personnel" at the basic level standing up to resist the reactionary current of the incorrect line in our Party.

Of course the knowledge of an individual will be subject to the limitation of subjective and objective conditions. It is impossible for each of our comrades to understand all the manifestations and details of the incorrect line. However, through the many phenomena each person comes in contact with, so long as the wisdom of the masses is centralized, it is possible to gradually understand the reactionary essence of the wrong line. An ancient person said, "I do not know the real appearance of the Lushan Mountain because I am within it." We may borrow this and say that as long as we practice the two-line struggle, and can master and use Marxism-Leninism-Mao Tse-tung's thought as the political telescope and microscope, the real appearance of the Lushan Mountain can be recognized, and the laws of the two-line struggle can be known.

The Road We Must Tread Toward Prosperity

According to the world outlook of dialectics, the momentum in the development of things mainly rests with the contradiction inherent in these things. "The contradictory opposites are in unity as well as in struggle, and this give impetus to the movement and changes in things." The development of the proletarian political party also follows this law, and no matter under what circumstances, this always happens in the struggles within the Party. Inner-Party struggle is a normal phenomenon of Party life; it is the driving force for the Party's progress, and a road we must tread for the prosperity of the Party. Some comrades seem to understand the underlying reason in this point. But once when they get involved in a complicated real struggle, a struggle that repeats itself and is beset with twists and turns, they start to feel that it would be better to have fewer struggles. This kind of thinking is very harmful to our getting well prepared for the long-term struggle that is coming.

Chairman Mao teaches us, "There is no construction without destruction." There is always destruction as well as construction, the emergence of the new as well as the extinction of the old in an actual struggle. In the complicated two-line struggle, all kinds of personages, patterns of thought will appear on the stage. The mixture of fish with dragon, of silt with sand is hardly avoidable. However, this can educate us to understand the complexity of struggles, and heighten our power of discrimination. We should be able to see that our Party, through one acute and intricate two-line struggle after another, is able to continuously remove the internal ulcers, unite the people and educate the broad masses of Party members and cadres, and pave the road for winning greater victories.

Materialist dialectics also tells us that the road forward is not straight but crooked and beset with twists and turns. The Yellow River rushes

downhill for a thousand li, and has 99 bends. We cannot be covetous of taking a straight road. The protracted nature of the struggle is often accompanied by twists and turns, and a bright future lies beyond this tortuous road. The frequent recurrence of the two-line struggle is not just simple replay. Every struggle has new contents, a new form, and new characteristics. No matter how tortuous the road is, we must have firm faith in the strength of the proletariat and the broad masses, and in the progress of human society according to its own objective laws. "The forward development, in defiance of all outward contingencies and temporary regressions, will finally open up its own way." (Engels' "Feuerbach and the End of German Classical Philosophy)

"Struggle is the mother of all things." Born through struggle, the Party grows up through struggle, and also accomplishes its own historical mission through struggle. Only when there is struggle can there be progress, and struggle is essential to progress. Therefore, every revolutionary always rejoices in struggle, and looks upon revolution as a grand festival. When Lenin talked about his life experience, he said, "This is my fate. Ceaseless fighting--opposition to all kinds of foolish thoughts and vulgar ideas in politics, opposition to opportunism, etc." ("To I-Almand") Lenin's life was like this, and so were the lives of Marx, Engels and Stalin. Our great leader Chairman Mao has above all set a glittering example for us in waging struggle against the wrong line. We must learn from our revolutionary teachers their revolutionary courage and great practice, greet struggle with a high degree of revolutionary optimism, give judicious guidance according to circumstances, and win thoroughgoing victory for the proletarian revolution.

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CRITICISM OF LIN PIAO AND CONFUCIUS

Peking Art Handicraftsmen Deepen Movement to Criticize Lin Piao by Criticizing Confucius

(NCNA-English Peking, Jan. 25, 1974)

the communist party committee of the peking art handicrafts plant attaches importance to the class struggle in the realm of ideology and is guiding the workers to use the party's basic line as the key link and deepen the movement to criticize lin piao by criticizing confucius. this is helping the excellent situation in the plant in both revolution and production.

after conscientiously studying the documents of the party's tenth national congress, the plant party committee takes the criticism of confucius as important in deepening the criticism of the ultra-right nature of lin piao's revisionist line from the level of world outlook. the workers are criticizing confucius' reactionary point of view politically and ideologically and exposing and repudiating the criminal aims of liu shao-chi, lin piao and other swindlers in worshipping and exalting confucius. the purpose is to raise the workers' consciousness of class struggle and the struggle between the two lines and ensure that proletarian thinking takes command of all positions in the superstructure.

ten criticism meetings were held at plant and workshop levels in the past few months and more than 50 articles were written. the mass revolutionary criticism helped raise the workers' revolutionary enthusiasm. the plant fulfilled its 1973 production plan two months ahead of schedule.

since some people did not fully recognize the connection between criticism of confucius who lived more than two thousand years ago and class struggle today, the plant party committee held a study class to train some 200 people to lead the study. it also prepared a small exhibition which showed the link between the criticism of lin piao and of confucius. on display was a comparative list of their reactionary statements. this made people clearer both on the class background and reactionary views of confucius on the connection between criticizing confucius and lin piao in terms of the current class struggle and the struggle between the two lines.

by analysing the reactionary ideology of confucius and lin piao, the workers recognized that lin piao was indeed a faithful disciple of confucius. lin piao's reactionary world outlook was rooted in confucius' reactionary ideology. confucius was a spokesman for the slave-owning aristocrats two thousand years ago and lin piao was a representative

of the landlord class and the bourgeoisie in the present period. though living in different ages, both represented moribund reactionary classes and both attempted to turn the wheel of history backward. criticism of confucius and especially criticism of the crimes committed by lin piao and company in extolling confucius and using his reactionary ideology to serve their plot for a counter-revolutionary restoration points up the fact that lin piao's reactionary ideology was a mixture of the ideology of all reactionary classes in history. the workers also recognized that criticism of confucius' reactionary ideology means breaking with old, traditional ideas. this class struggle in the realm of ideology is an important aspect in implementing the spirit of the tenth party congress and grasping the revolution in the superstructure well.

in criticizing confucius, the workers closely link his reactionary words and actions with the crimes of the lin piao anti-party clique in attempting to change the basic line of the party, subvert the dictatorship of the proletariat and restore capitalism. they criticized confucius' fallacy "revive states that have been extinguished, restore families whose line of succession has been broken, and call to office those who have retired to obscurity" in relation to lin piao's attempt to "liberate politically" the overthrown landlords, rich peasants, counter-revolutionaries, bad elements and rightists. on this basis they analysed lin piao's crimes in trying to change the party's basic line and establish a feudal, comprador and fascist dictatorship. they criticized confucius' saying "do not do to others what you would not have them do to you" in relation to lin piao's fallacy of "harmony among all people". in this connection they analysed lin piao's reactionary purpose in advocating the dying out of class struggle. they criticized the confucian concept of "benevolent government" in relation to lin piao's attack on chin shih huang (the emperor who founded the chin dynasty), which was in fact a disguised attack on the dictatorship of the proletariat. they criticized confucius' saying "the student, having completed his learning, should apply himself to be an officer" in relation to lin piao's slander that educated young people going to settle in the countryside was "a form of reform through forced labour", a slander aimed at undermining the training of successors to the revolutionary cause of the proletariat. they criticized the confucian concept of "heavenly mandate" in relation to lin piao's theory of "innate genius" and analysed the reactionary nature of lin piao's idealist apriorism and idealist conception of history.

in the course of this criticism the people saw the ultra-right nature of lin piao's revisionist line from the level of world outlook. some veteran workers criticized confucius' absurdities about "benevolence, righteousness and morality" in the light of their own experience. they said: "before liberation, we labouring people were

enslaved and exploited. many died of hunger and cold. however, the ruling class showed no benevolence and morality. their benevolence, righteousness and morality meant eating people. the doctrine of confucianism is one of exploitation and oppression. lin piao's purpose in worshipping confucius was to restore the exploiting system of the landlords and bourgeoisie and make the labouring people suffer again. this will never be allowed."

the criticism of confucius and lin piao helped raise the workers' consciousness of class struggle and the struggle between the two lines.

SPRING FESTIVAL

Spring Festival at Taching Oilfield

(NCNA-English Peking, Jan. 26, 1974)

a revolutionary atmosphere reigned at taching, china's largest oilfield, during the spring festival.

on the eve of the festival, january 22, leading members of the party committees at all levels went down to the grass-roots where they spent the holiday with the workers and their families. at these happy get-togethers, cadres and the rank-and-file talked joyously about the tremendous victories won by the great proletarian cultural revolution and the excellent situation at home and abroad. together they enjoyed revolutionary story telling and a rich programme of new theatrical items.

spring festival discussions and meetings to criticize lin piao were held by all offices and field teams, at which the participants contrasted their past suffering with their happy life today as part of their study of the party's basic line. at one of the discussions, jen chun, a young member of the women's oil-extraction team, displayed an old cotton-padded coat sent to her by her father. the coat, which had been worn by her grandfather who was a hired farmhand and then by her father who worked as a coolie, still bears blood stains made by the whips of the landlords and capitalists. pointing at this tattered coat in contrast to the new coat she was wearing, jen chun made an indignant denunciation of lin piao's criminal attempt to restore capitalism.

many units invited veteran workers to talk about their fight to open up the oilfield in the spirit of self-reliance and hard struggle, about the heroic exploits of wang chin-hsi, the late "iron man" remembered as an outstanding representative of the chinese working class, while denouncing the crimes of lin piao and company in trying to undermine chairman mao's revolutionary line

in running industrial enterprises. tsui jung-ti, a young worker who is secretary of the communist youth league branch in another oil-extraction team, said: "we young workers have heavy responsibility on our shoulders. we are determined to take wang chin-hsi the 'iron man' as our fine example, study and work well and be worthy successors to the revolutionary cause."

during the festival period, temperature dropped to well under 30 degrees below freezing-point on the vast expanse of taching oilfield. but workers manning the prospecting, drilling, oil-extracting, building, refining and water and power supplying units worked on day and night. the well-known number 1202 drilling team has already turned six new oil wells over to use since they started this year's work on january first. using a single drill bit, they succeeded in boring to a depth of 1,000 metres on january 22, setting a new record in winter operation for entire taching after drilling team number 1205.

Tachai Peasants Celebrate Spring Festival

(NCNA-English Taiyuan, Jan. 26, 1974)

members of the tachai production brigade, china's national pace-setter in agriculture, celebrated the traditional spring festival with revolutionary enthusiasm. last year they achieved a good grain harvest of 7.5 tons per hectare after overcoming a 17-month-long dry spell.

on january 23 a joyous air prevailed in the tachai village of 400 inhabitants. the explosion of firecrackers mingled with the playing of drums and gongs and other musical instruments.

youngsters gathered in front of the wall-newspapers, reading the special spring festival issue. there were short items citing villagers for their good deeds as well as articles criticizing lin piao and confucius.

many went to the library, which has newly added 800 volumes, including works by marx, engels, lenin and stalin and by chairman mao, novels, pictorials and science and history books.

a programme portraying the commune members' valiant fight against the severest drought in local history was presented by the brigade's mao tsetung thought propaganda team.

on the eve of the spring festival, the former poor and lower-middle peasants recalled their past suffering and condemned lin piao.

kuo feng-lien, deputy secretary of the brigade party branch, listened attentively to the recollections of her octogenarian grandma who had cooked for a landlord for more than 30 years in the old society. "spring festival used to mean misery for the poor," said the elderly woman in tears. "they had to give away children to pay debts or separate from wives to flee debt-collectors. now every family enjoys the spring festival with more than enough to eat and wear. this is all due to chairman mao and the communist party." kuo feng-lien said: "chairman mao has led us to this happy life. but lin piao spread the nonsense that the peasants were in want of food and clothes. he attempted to pull us back to the old dark days. this is impossible exclamation"

early on the morning of the first day of the spring festival, party branch secretary chen yung-kuei and other committee members of the party branch called on the families of revolutionary martyrs and active servicemen and all those who were ill, conveying to them the party's concern.

a new drive to improve farmland was started in the winter of last year, drawing on more than eighty per cent of the brigade's manpower. a "man-made plain" created last year was being levelled and another "man-made plain", about three hectares in area, was about to take shape. bulldozers moved the earth blasted loose on the mountain slopes to fill in a gully. the tachai people ushered in the spring festival with new successes in production.

before liberation, the farmland of tachai village was scattered in 4,700 plots on mountain ridges and in deep gullies. in recent years, the commune members levelled slopes and filled in gullies to create large tracts of land suitable for irrigation and tractor-ploughing. they called such land "man-made plains".

reviewing their achievements, the tachai people said: "facts show that so long as we conscientiously implement chairman mao's revolutionary line, we will certainly achieve successes." though the cadres and peasants of tachai have made remarkable achievements in both revolution and production, they never rest on their laurels. in the second half of 1973, comrade chen yung-kuei toured kansu, shensi, tientsin, hupeh, shantung and anhwei. after returning to tachai at the end of the year, he pointed out that compared with other places in the country, tachai still lagged behind and should strive to do better. the tachai people expressed their determination to advance along the road of revolution under the leadership of the communist party.

MEDICAL WORKERS

PLA Medical Workers Help Rural Areas Train Barefoot Doctors

(NCNA-English Peking, Jan. 25, 1974)

medical workers of the chinese people's liberation army have trained rural barefoot doctors during the past few years, thus helping to consolidate the cooperative medical service and improve health conditions in the rural areas.

in response to chairman mao's directive "in medical and health work, put the stress on the rural areas", p.l.a. medical departments have since the beginning of the great proletarian cultural revolution dispatched 14,800 medical teams to tour hilly and rural areas and border villages. they helped 73,000 production brigades set up cooperative medical service and trained 370,000 barefoot doctors. the 30 and more teams active on the chinghai-tibet plateau, in the gobi desert and the chilien mountains have done a great amount of work to help the herdsmen of mongolian, han, tibetan, hui, yao, tu and other nationalities receive better medical care and live in a better environment.

the p.l.a. medical workers make great efforts to raise the political consciousness of the barefoot doctors while raising their medical skill. a field hospital of the wuhan units run classes for barefoot doctors to study chairman mao's works "serve the people" and "in memory of norman bethune", criticize revisionism by reviewing the struggle between the two lines in rural health work and foster the idea of whole-hearted service to the people.

a hospital belonging to a tsinan unit stationed in the shantung peninsula last year invited barefoot doctors from nearby counties to the hospital for clinical practice. the barefoot doctors soon learned to handle a dozen common ailments.

the medical personnel of a unit on the fukien front offered service in fishing villages, at wharfs and on boats. they also trained barefoot doctors for the islets. as a result every village there has a clinic and each fishing boat has a health worker.

Medical Workers of Southwest China Province Collecting Folk Prescriptions

(NCNA-English Chengtu, Jan. 26, 1974)

many medical workers in southwest china's szechwan province are collecting folk prescriptions as they make their rounds in mobile teams in the countryside.

as chairman mao teaches, they put the stress on the rural areas in medical and health work. experienced peasants talk to them about diseases common in the locality, and many offer carefully-kept prescriptions handed down for generations. a 70-year-old poor peasant offered a method to treat burns that is now in wide use.

while collecting traditional prescriptions, the medical workers call on old doctors of herbal medicine and learn from them. the chungching surgical hospital owes much to an old doctor for its success in treating bone tuberculosis. this hospital used to depend on injections and other methods of western medicine that cause the patient discomfort while giving no assurance of permanent cure. during the great proletarian cultural revolution, the hospital party organization called on the staff to go out of the hospital to learn from local doctors of herbal medicine. people were sent to learn from an old doctor who offered his remedy that cures bone t.b. within six months. now this medicine is used widely in the hospital. doctors make up the medicine into varied amounts for patients far from the city to take at home.

nearly 15,000 medical set-ups run by rural people's communes or higher authorities in the province now have departments of chinese medicine and pharmacies to prepare medicinal herbs. some of the provincial and municipal hospitals have special herbal medicine laboratories to study ways to combine chinese and western medicine. emphasis is laid on analyzing the pharmacopoeia to devise new therapies.

medical workers of the chinese and western schools at chengtu's number one people's hospital have compiled a "prescriptions of chinese herbal medicine in common use". this handbook gives detailed information on the dosage, preparation and indications of 90 prescriptions. other medical institutions have commended it as valuable.

szechwan province is one of china's major producers of medicinal herbs. to make full use of its abundant resources, the province organized an extensive survey involving some 5,000 medical workers who collected all available specimens and tested them by using modern scientific methods and drew on the experience of folk physicians. the findings are recorded in a million-word volume "cyclopaedia of medicinal herbs in szechwan" which lists more than 1,000 varieties of herbs.

MECHANIZED FARMING

Northwest China Minority Hsien Makes Big Headway in Mechanized Farming

(NCNA-English Yinchuan, Jan. 25, 1974)

more than 80 per cent of the farmland in a northwest china minority county is being ploughed by machinery. harvesting, plant protection and the processing of farm and side-line produce are for the most part mechanized or semi-mechanized.

the people of wuchung county in the ningsia hui autonomous region used to till their land with wooden ploughs. after the start of the great proletarian cultural revolution they added a number of small factories to make farm machinery.

socialist collectivization created conditions for mechanizing farming. the peasants worked their tiny plots before liberation on a household basis, and they could not afford to buy farm machines. after liberation, in response to chairman mao's call to "get organized", they first formed mutual-aid teams, then cooperatives and finally, in 1958, people's communes. production grew with these changes, and the socialist collective economy was consolidated and expanded steadily. the peasants turned to the industrial departments for more and more farm machinery to keep raising output.

apart from the large numbers of tractors supplied by the state, wuchung county aroused the workers to turn out more farm machinery through self-reliance and hard struggle. during the cultural revolution they redoubled their efforts to carry out the general policy of "taking agriculture as the foundation and industry as the leading factor" in developing the national economy. the county now has 50-odd factories which make and repair farm machinery and produce chemical fertilizer and other products suited for rural use. all 12 people's communes and more than 90 per cent of the production brigades have their own farm machinery repair shops or groups. in the past two years alone, the county industrial departments have supplied the farming units with more than 2,700 motors, diesel engines, pumps, threshers, winnowers and other farm implements and 150,000 machine parts.

the advance in mechanized farming has saved much manpower. in each of the past three years, the county was able to organize scores of thousands of people to improve farmland. they dug more than 1,800 canals and ditches. most of the small plots of alkaline land were merged into vast level fields crisscrossed by irrigation ditches.

the county's farm production increased rapidly thanks to the rising degree of mechanization and other measures adopted. grain yield per hectare rose by 60 per cent between 1970 and 1972. it had another good harvest last year, surpassing six tons per hectare.

MINING

How 27 Housewives Re-open a Fire-Clay Mine in Northeast China

(NCNA-English Shenyang, Jan. 25, 1974)

out of a strong desire to contribute their share to china's socialist construction, 27 housewives re-opened a fire-clay mine near penchi, a major iron and steel centre in northeast china, during the great proletarian cultural revolution. they have overcome a host of difficulties through years of hard work.

the hsiaoshih mine has expanded rapidly in the past eight years, with its annual output hitting well over 20,000 tons as against 1,000 at the beginning. humming machines have replaced heavy manual work. started as a neighbourhood enterprise of collective ownership, the mine is now a state-owned enterprise with more than 400 workers.

recalling the progress, chung feng-mei, vice-chairman of the mine's revolutionary committee, said: "a small fire-clay mine was opened here during the great leap forward in 1958. but liu shao-chi and company pursued a revisionist line and opposed the policy of self-reliance, alleging that 'opening mines is not as profitable as buying ore'. the poisonous influence of this line led to the closure of the fire-clay mine.

"before the start of the cultural revolution, many iron and steel companies sent people here to buy fire-clay and they all left empty-handed. this made us realize the importance of fire-clay for the making of iron and steel and consequently for the country's socialist construction. we talked the matter over and decided that we housewives could lend a hand."

chung feng-mei, in her forties, was the leader of the 27 pioneering housewives. wife of a railway worker and mother of two, the woman communist was on the local neighbourhood committee.

with the start of the cultural revolution in 1966, chung feng-mei led other housewives in a severe criticism

of liu shao-chi's revisionist line. they raised their political consciousness in the course of the criticism and undertook to re-open the fire-clay mine, determined to contribute their share to defending chairman mao's revolutionary line.

they pooled their tools at hand -- 20 baskets, three hammers, ten spades and three chisels. they felled trees in the mountains to make shoulder-poles, and produced miner's lamps from empty cans.

working in calf-deep water in the discarded mine, the women wielded hammers, chiseled blast holes, removed obstacles, and repaired the gallery. in one month, they extracted several hundred tons of fire-clay. then they built on a nearby slope a nine-metre-high kiln with a 30-ton capacity to burn the clay.

without coke, they used powder coal instead. the first trial was a failure. the kiln was clogged with a hardened mixture of fire-clay and coal. unruffled, they chiseled and broke up the big lump, and found a few small patches that were properly burned. this proved that fire-clay can be burned with powder coal.

they consulted retired workers and went on with the experiment. after a hundred or more trials, they finally came to know the proper proportion between the fire-clay and the coal, and mastered the technique.

the women got enthusiastic support from the local party organization. a deputy secretary of the penchi county party committee worked with them for some time, and invited retired workers to act as their advisers. several elderly women in the neighbourhood volunteered to look after their children and do other household work so that the young mothers could work in the mine full time.

the next year, this mine of collective-ownership became a state-run enterprise. the local government sent 33 skilled workers there and appropriated 450,000 yuan to introduce mechanization. keeping to its tradition of self-reliance, the mine made three hoisting machines from discarded rails, iron wheels and cables.

about a dozen of the 27 pioneering housewives now hold leading posts at the mine and workshop levels or serve as section or shift leaders. many have been admitted into the communist party. women now account for 60 per cent of the staff.

with the growth of production and the increase in the number of women workers, the mine has set up a nursery and a kindergarten.

chung feng-mei added: "at first, some people did not believe that women could work the mine. but we drew strength from chairman mao's great teaching: 'times have changed, and today men and women are equal. whatever men comrades can accomplish, women comrades can too.' and we succeeded."

SPORTS

Spring Festival Long-Distance Races in Chinese Cities

(NCNA-English Peking, Jan. 25, 1974)

peking's 1974 spring festival round-the-city race was held this morning. braving the bitter cold, well over three thousand workers, peasants, soldiers and students participated in the men's event of 13,000 metres or that of 5,900 metres.

during the traditional spring festival, similar races took place in shanghai, tientsin and other cities.

long distance race is a traditional winter sports activity of peking. at eight a.m., the runners, including veterans in their fifties and teenagers, shouted the slogans of "promote physical culture and sports and build up the people's health" and "unite to win still greater victories" and then started from tienanmen square. they encouraged each other during the race. spectators gathered along the route and cheered the runners by beating drums and gongs and clapping their hands.

young worker chang fang-lu of the peking electronic tube factory came first of the 13,000-metre race, clocking 42 minutes 53.8 seconds. he took to long-distance running while studying in middle school. since he entered the factory, he has kept on running and playing ball games. he finished second in last year's round-the-city race and has since been running a distance of 20,000 to 30,000 metres each day.

of the participants in the race in the chinese capital, two out of every three are middle school students and college students of worker, peasant or soldier origin. since winter last year, they have taken on a long-distance running symbolizing the famous 12,500-kilometre long march during the second revolutionary civil war period of china. all of them finished with fairly good results today.

on january 20 before the spring festival, 1,700 workers, peasants, armymen and students in shanghai held a long-distance race to usher in spring. in spite of the wind and rain, all of them reached the terminal. the champion was wang yi-chung who covered the 9,000-metre distance in 29 minutes 31 seconds.

the worker-peasant-soldier sportsmen followed strictly the principle of "friendship first, competition second" in the contest. they helped and encouraged each other.

in tientsin, 10,000 workers, peasants, armymen and students took part in spring festival long-distance race in various districts and counties from january 16 to 24. the runners were warmly cheered and applauded by the crowds of spectators along the route.

party organizations at various levels in tientsin have paid great attention to mass sports activities. many of the leading members now take part in physical training. since winter more than 400,000 people have joined the men's event of 80,000 metres to be covered in a number of days and over 200,000 have joined the women's event of 50,000 metres.

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* FOREIGN RELATIONS *
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CHINA AND AUSTRALIA

Australian Ambassador to China Gives Australia Day Reception in Peking

(NCNA-English Peking, Jan. 26, 1974)

australian ambassador to china s.a. fitzgerald gave a reception at the embassy here at noon today on the occasion of the australia day.

attending the reception were chen shao-kun, minister of the metallurgical industry; chiao kuan-hua, vice-minister of foreign affairs; chou hua-min, vice-minister of foreign trade; yang li-kung, vice-minister of agriculture and forestry; yu mei, vice-minister of communications; tang ke, vice-minister of fuel and chemical industries; li en-chiu, vice-president of the chinese people's association for friendship with foreign countries; and chou jung-kuo, deputy secretary-general of the peking municipal revolutionary committee.

diplomatic envoys of various countries to china were also present.

CHINA AND CAMBODIA

Samdech and Madame Sihanouk Arrive in Kwangchow from Hanoi

(NCNA-English Kwangchow, Jan. 26, 1974)

samdech norodom sihanouk, head of state of cambodia, and princess monique sihanouk and their party arrived here from hanoi by special plane today after spending the spring festival in the democratic republic of viet nam.

nguyen thuong, d.r.v.n. ambassador to cambodia, accompanied samdech sihanouk to kwangchow.

they were welcomed at the airport by samdech penn nouth, chairman of the political bureau of the central committee of the national united front and prime minister of the royal government of national union of cambodia, madame penn nouth, officials of the royal government and members of the royal family, who are now in kwangchow.

on hand were kung shih-chuan, lin li-ming, chiao lin-yi, lo fan-chun and liu kuei-lan, leading members of the

kwangtung provincial and kwangchow municipal revolutionary committees, and chinese ambassador to cambodia kang mao-chao and his wife yang ling.

bui ngoc lien, vice-consul of the d.r.v.n. consulate-general in kwangchow, was also present.

CHINA AND FRANCE

Mme. Messmer Gives Reception for Return of France-China Friendship Delegation

(NCNA-English Paris, Jan. 24, 1974)

mme. pierre messmer, wife of the french prime minister, gave a reception at the prime minister's residence today for the return of the france-china friendship delegation headed by her which visited china to celebrate air france's inaugural service from paris to peking.

french prime minister pierre messmer attended the reception. french minister of transport yves guena and his wife, chairman of air france georges catichon and his wife, and other members of the delegation were present.

chinese ambassador to france tseng tao was also present.

the french prime minister and the chinese ambassador had a friendly conversation.

CHINA AND INDIA

Indian Charge d'Affaires A.I. Gives Republic Day Reception in Peking

(NCNA-English Peking, Jan. 26, 1974)

l.l. mehrotra, charge d'affires ad interim of the indian embassy in peking, gave a reception here this morning in celebration of the republic day of india.

among those present were huang shu-tse, vice-minister of public health; lu wei-chao, director of the asian affairs department, and chin li-chen, director of the consular affairs department, of the foreign ministry; and hsi yeh-sheng, a departmental director of the ministry of foreign trade.

diplomatic envoys of various countries to china were also present.

CHINA AND JAPAN

Chinese Youth Delegation Welcomed at Reception in Tokyo

(NCNA-English Tokyo, Jan. 26, 1974)

the japanese committee to welcome the chinese youth delegation gave a cock-tail party in honour of the chinese youth delegation here yesterday evening. over 500 people were present.

the organization chairman of the committee masanori azuma and the chinese youth delegation leader wang shu-chen spoke at the party.

then a moving scene of the japanese and chinese youth mixing with each other in intimate chats emerged at the party.

amari megumi and her two classmates, who are sophomore students of the chinese department of the asian and african languages institute of japan, found lung mei in the chinese youth delegation. megumi said with deep motion, "i'm not in a dream, am i? is it true that i have met you here?" then she opened a book, pointing to the text of the lesson "heroic little sisters on the grassland", she said, "we have already read about your heroic deeds. we have long since known you exclamation". "all my classmates ask me to convey their best regards to sister lung mei," she added. then she asked lung mei to sign her name on the lesson as a memorial. lung mei wrote: "learn from you". to the enthusiastic japanese friends, lung mei expressed the hope for ceaseless growth of friendship between the chinese and japanese peoples and youth.

at the party many japanese young people who had visited shanghai found yang hsiao-ping, deputy secretary of the shanghai municipal committee of the chinese communist youth league, and told him about their visit to shanghai after japan and china had restored diplomatic relations. they asked him to convey the japanese youth's best regards to the shanghai people and youth.

many japanese friends described the cocktail party as lively and full of vitality.

apart from japanese friends, youth representatives of the general association of korean residents in japan also attended the party.

chinese ambassador to japan chen chu was also present.

over 60 leaders of the welcome committee met with the chinese delegation at a forum on january 24. speaking on the occasion were masanori higashi, chairman of the

japanese youth league council, hideji kawasaki, chairman of the exchange association of world youth and juniors, hisao kuroda, chairman of the head quarters of the japan-china friendship association (orthodox), and chinese delegation leader wang shu-chen.

all members of the chinese delegation called at the general association of korean residents in japan yesterday and were warmly and cordially received by han dok su, chairman, li jin gyu and li gye baek, vice-chairmen of the association, and other korean friends.

Satisfactory Conclusion of Japan-China Memorandum Trade Celebrated in Tokyo

(NCNA-English Tokyo, Jan. 25, 1974)

the japan-china memorandum trade office arranged a cock-tail party here today to celebrate the satisfactory conclusion of the japan-china memorandum trade.

among the over 300 people present on the occasion were personages concerned in the japan-china memorandum trade kaheita okazaki, yoshimi furui, aiichiro fujiyama, hideji kawasaki, seiichi tagawa, yutaro takeyama, shunichi matsumoto, ryoichi kawai, haruko kobori, fusako hirahara and japanese friends from all walks of life.

chinese ambassador to japan chen chu and leading members of the tokyo association of chinese residents were present at invitation.

kaheita okazaki, representative of the japan-china memorandum trade office, delivered a speech at the party. he extended thanks to those friends from all walks of life, both japanese and chinese, who had made unremitting efforts to the memorandum trade. in the future, he said, japan and china should be friendly with each other from generation to generation.

hsiao hsiang-chien, former chief representative of the tokyo liaison office of the china-japan memorandum trade office of china, said at the party that though the memorandum trade had been brought to an end, friendship built through this channel would last forever and develop further in a new situation. he said, "we are willing, together with the japanese friends, to make joint efforts to write one new chapter after another of friendship between china and japan based on the spirit and principle of the china-japan joint statement and in keeping with the aspiration for friendship between the chinese and japanese peoples from generation to generation."

kenzo matsumura, adviser to the japanese liberal democratic party, had talks with premier chou en-lai during his visit to china in 1962. later, during his visit to china, tatsunosuke takasaki, dietman of the liberal democratic party, signed with liao cheng-chih a memorandum on the development of trade between the chinese and japanese peoples. at the end of 1964 and in the beginning of 1965, the two sides established a liaison office of the memorandum trade office in each other's capital. the memorandum trade was brought to an end step by step after the normalization of diplomatic relations between china and japan in 1972.

CHINA AND PAKISTAN

Pakistan Firmly Supports Iran's Stand for China's Participation in Asian Games

(NCNA-English Rawalpindi, Jan. 25, 1974)

pakistan education minister abdul hafeez pirzda said today that pakistan firmly supports the stand taken by iran which welcomes the participation by the people's republic of china in the asian games federation and the 7th asian games to be held in teheran this year, according to a handout released by the pakistan press information department.

the education minister was commenting on a statement to that effect made by president of the iranian physical education organization ali hojjat kashani at a press conference on january 22.

pirzda said that iran's stand was absolutely just, fair and impartial, and pakistan could not but extend complete and full support to it.

he continued that the people's republic of china was an important member of the asian games federation and it could not be left out of the asian games in any event.

he pointed out that the position taken by certain international sports bodies, which were threatening to boycott events in which china would participate, was wholly untenable and totally devoid of reason.

the minister said: "pakistan cannot be a party to any such move, particularly when we have worked so hard for admission of the people's republic of china in the asian games federation." "this would be our guiding policy and we would always stick to it both in letter and spirit," he declared.

CHINA AND UGANDA

Peking Reception Celebrates Third Anniversary of Second Republic of Uganda

(NCNA-English Peking, Jan. 25, 1974)

ugandan ambassador to china w.s.k. matovu and his wife gave a reception here this evening in celebration of the third anniversary of the second republic of uganda.

among the guests were li shui-ching, chinese minister of the first ministry of machine building; ho ying, vice-foreign minister; shih lin, vice-minister of economic relations with foreign countries; chen shu-fu, vice-minister of foreign trade; and leading members of other departments concerned, including liang chang-wu, li meng-hua and wang hsiao-yi.

diplomatic envoys of various countries to china were also present.

CHINA AND VIETNAM

Paris Agreement Should Be Thoroughly Implemented

Jen-min Jih-pao Editorial

(NCNA-English Peking, Jan. 27, 1974)

the "people's daily" today carries an editorial entitled "paris agreement should be thoroughly implemented". the full text of the editorial reads:

a year has elapsed since the signing of the "agreement on ending the war and restoring peace in viet nam" to which concern was shown by the people and public opinion all over the world. recently the government of the democratic republic of viet nam and the provisional revolutionary government of the republic of south viet nam have issued statements reviewing the great victories won by the vietnamese people in carrying out the paris agreement during the past year, denouncing the united states and the saigon authorities for violating and sabotaging the paris agreement, and reaffirming the solemn and just stand of the d.r.v.n. government and the p.r.g. r.s.v.n. on thoroughly implementing the agreement. the statements declare that the vietnamese people will heighten their vigilance and continue their efforts to safeguard the paris agreement and defend the fruits of revolution. the chinese government and people firmly support the solemn and just stand of the vietnamese people.

the signing of the paris agreement is a great victory of the vietnamese people in their protracted struggle to resist aggression and defend national independence and sovereignty. the agreement affirms the fundamental national rights of the vietnamese people and the right to self-determination of the south vietnamese people, and thereby creates conditions for the settlement of the viet nam problem in accordance with the national aspiration and interests of the vietnamese people. the victory of the vietnamese people is convincing proof that imperialism and all reactionaries are paper tigers. it is the people of various countries fighting for justice who are really powerful, not imperialism, which is strong only in appearance.

in the past year, certain achievements have been gained in the implementation of the paris agreement and some important provisions of the agreement have been realized; for instance, the u.s. and other foreign troops have been completely withdrawn from south viet nam, the united states has ceased all acts of war in south viet nam, the mines laid by the u.s. in 10 waterways of the territorial waters of the d.r.v.n. have been deactivated and destroyed, and the international conference on viet nam has been convened. all this is conducive to improving the situation in viet nam and southeast asia, and is in conformity with the aspiration of all peace-loving countries and the people of the world.

it is clear to all that there exists two diametrically opposed attitudes and actions in the course of the implementation of the paris agreement. the d.r.v.n. government and the p.r.g. r.s.v.n. have strictly carried out the provisions of the paris agreement and put forward a series of reasonable proposals, thereby demonstrating the greatest sincerity in pursuit of national reconciliation and concord and making unremitting efforts for bringing about a peaceful settlement of the viet nam problem. on the other hand, the saigon authorities have ignored the provisions of the paris agreement and repeatedly violated the agreement. they violated the stipulations of the ceasefire and launched tens of thousands of nibbling operations against the areas under the control of the provisional revolutionary government. they continue to trample upon the various democratic rights of freedom of the south vietnamese people and step up their "pacification" policy to victimize and suppress the south vietnamese people. they delay and avoid the complete return of the p.r.g. r.s.v.n. civilians they detain. they played tricks at the two-party consultative conference of south viet nam and tried in a thousand and one ways to delay and obstruct consultations, thus bringing the conference to a deadlock. of late, the nguyen van thieu clique went so far as to make a string of frenzied war clamours in open opposition to the paris agreement and attempted to deny the existence of two regimes, two armed forces, two regions of control

and three political forces in south viet nam, a reality recognized by the agreement. this fully reveals the reactionary features of the clique as being war-like and dictatorial. obviously, the criminal actions of the nguyen van thieu clique have been carried out with u.s. support and encouragement. it should also be pointed out that the united states has left behind in south viet nam many military personnel in disguise under various pretexts. because of the violation of the paris agreement by the saigon authorities and the u.s. side, many important provisions of the agreement so far have not been thoroughly implemented and the situation remains tense in south viet nam. this cannot but meet with the firm opposition of the vietnamese people and the strong condemnation of the people of the world.

the situation of the implementation of the paris agreement in the past year shows that the signing of the agreement does not mean its implementation. an acute and complex struggle has to be carried out before what was written on paper could be turned into reality and before the provisions of the agreement could be fully implemented. we are convinced that under the new excellent situation, the heroic vietnamese people will certainly overcome all difficulties and obstacles that may arise and march forward courageously on the road of achieving peace, independence and democracy of viet nam and proceeding to bring about the peaceful reunification of their fatherland.

Chinese Painters Delegation Leaves Hanoi for Home

(NCNA-English Hanoi, Jan. 26, 1974)

the delegation of chinese traditional style painters led by ya ming left here for home today after concluding its friendly visit to the democratic republic of viet nam.

the delegation was seen off by le tung son, member of the standing committee of viet nam commission for cultural relations with foreign countries, huynh van thuan, deputy secretary general of the association of art of viet nam and shih hung-chao, first secretary of the chinese embassy in viet nam.

on january 22, to huu, member of the secretariat of the central committee of the viet nam workers' party received members of the delegation and had a cordial and friendly talk with them. chinese ambassador wang yu-ping and the viet nam commission for cultural relations with foreign countries gave receptions respectively in honour of the delegation.

the delegation paid homage to the home village of president ho chi minh in kim lien village, nam dan district of nghe an province. it also visited pac bo area of cao bang province, a sacred place of revolution in viet bac autonomous region, factories, schools, rural areas and people's army units and had discussions with vietnamese art workers.

WORLD HEALTH ORGANIZATION

Fifty-Third Session of Executive Board of World Health Organization Held in Geneva

(NCNA-English Geneva, Jan. 25, 1974)

the fifty-third session of the executive board of the world health organization (who) was held here from january 15 to 25.

the main item of the session was to examine the programme and budget proposals for who activities in 1975. the session also discussed some other problems.

a resolution was adopted which recommends that the next who assembly consider the representation of african national liberation movements recognized by the organization of african unity in an appropriate capacity in meetings of who assembly in proceedings relating to their countries.

in another resolution, the executive board expresses deep concern over the drought in africa. it urges the member states of who to respond to the appeal of giving assistance to meet the urgent problems involved.

the session also adopted a resolution recommending that the application by the republic of guinea (bissau) be put on the provisional agenda of the next who assembly.

during its consideration of applications of non-governmental organizations of admission into (who) official relations, chinese representative chen hai-feng solemnly pointed out that in the international union of biological sciences which applied for establishing official relations with who, and in some other non-governmental organizations which have established official relations with this organization, there are still institutions, bodies or elements controlled by the chiang kai-shek clique, usurping the name of china or adopting the name of taiwan. this is completely impermissible and also runs counter to the relevant resolutions of the united nations, the who as well as the executive board of this organization. the executive board should urge all international organizations connected

with who to expel the representatives of the chiang kai-shek clique as early as possible and break off all ties with that clique.

he requested the director-general "to regard the question whether or not to expel those bodies and elements controlled by the chiang kai-shek clique from the organizations concerned as one aspect of the review of this organization and include it in his report to the standing committee on non-governmental organizations and to the executive board in 1975".

chen hai-feng also pointed out that it is wrong to list hongkong as a country in the document of the international union of biological sciences.

on examining the problem of assistance to liberation movements in southern africa, chen hai-feng stressed, "we should resolutely support the people's struggle for national liberation in southern africa. who should do its utmost to give moral as well as material support to their just struggle. it is imperative to urge those countries, which support the racist regimes in southern africa politically and economically, to sever all links with those regimes."

on examining the programme and budget in which the lon nol clique will be provided with "service and assistance", chen hai-feng pointed out that the lon nol clique could by no means represent the cambodian people, and its participation in who was utterly illegal. he was resolutely opposed to providing any service and assistance to the traitorous lon nol clique.

when the supplementary budget estimates for 1974 was discussed, mahler, director-general of who, read a statement from the minister of health of china, announcing that china, in principle, is not prepared to make use of the funds for "service and assistance" provided to china by who. this announcement was warmly welcomed by all other members of the executive board in their speeches.

during the discussion on health education, chen hai-feng gave a brief account of health work in china. he stressed that one of the basic experiences in china of health service over the last twenty-odd years is to launch mass movements in a deep-going way and follow a mass line in doing everything. he said that at present in rural china, the main force in health work is composed of over a million "bare-foot" doctors and over three million health aides in the production teams who are not withdrawn from productive work. they are making a great contribution in the prevention and treatment of diseases.

TERRITORIAL WATERS

Peruvian President and Panamanian Government Chief Sign Joint Statement

(NCNA-English Lima, Jan. 24, 1974)

peruvian president general juan velasco and chief of the panamanian government general omar torrijos signed a joint statement here today reaffirming their common stand against imperialism and their indefatigable defence of the right to self-determination and the sovereignty of the peoples.

the joint statement says that "the two parties reject the imperialist, colonialist and neo-colonialist policy in all its manifestations".

they reaffirm the inviolable determination of their governments to defend the sovereign rights and jurisdiction of their respective countries over the seas adjacent to their coasts and sea-bed and sub-soil of these seas up to the 200-mile limit in order to promote the economic development and well-being of their peoples. they agree to maintain close cooperation in defence of this common policy at the regional and world forums on questions of the law of the sea.

the leaders of the two countries reiterate in the statement their efforts to seek radical changes to the unjust international economic relations. the statement says that the two parties "are particularly opposed to the coercive political and economic measures which the big powers used to adopt against the sovereign acts of the peoples that struggle for their self-determination, sovereignty and control over their natural resources. for this purpose, they consider it necessary to establish a collective economic security system to protect and safeguard the autonomy of the latin american national processes orientated towards integral development and self-support."

the peruvian president reiterates the peruvian governments resolute support for the legitimate aspirations of the panamanian government to recover the full sovereignty over the panamanian territory known as the canal zone.

the statement concludes by stressing that peru and panama firmly support "the right to self-determination and sovereignty of the peoples", support "the objectives of the movement of latin american integration" and "support the aspirations of all the peoples of the third world in their struggle against foreign oppression and for genuine liberation".

general omar torrijos arrived in lima on january 19 for an official visit to peru at the invitation of the peruvian president.

peruvian prime minister mercado jarrin met with general torrijos on january 23. jarrin declared after the meeting that the panama canal problem is a matter that concerns not only panama but also latin america and the third world. he pointed out that the struggle for the panama canal "is one against dependence and imperialism". he added that "we believe in the imperative necessity of panama to recover its full sovereignty over the canal zone." he stressed the full right of a country to utilise its own natural resources.

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LANGUAGE REFORM

"Ts'ang Chieh" Means the Masses and the Masses Mean "Ts'ang Chieh"

- criticism of the reactionary historical interpretation of genius claiming that "Ts'ang Chieh created the Chinese written language"

by

the special language unit of the Department of Chinese, Nanking University

(Peking Kuang-ming Jih-pao, January 10, 1974)

"The written language is created by the working people" and "Ts'ang Chieh means the masses, and the masses mean Ts'ang Chieh." These are the words of the worker-comrades of the Meishan Engineering Refinery in Nanking. How accurate and profound these words are. This historical materialist viewpoint is a sharp criticism of the theory that "Ts'ang Chieh created the Chinese written language," a theory fabricated and propagated by the exploiting classes in history, and a head-on rebuttal of the reactionary theory of genius that heroes are the makers of history. According to historical materialism, which has been proved by archaeology and the study of ancient writings, our forefathers had discovered the written language in as far back as the New Stone Age. In the course of history over the subsequent thousands of years, successive generations of working people kept on inventing, creating and reforming the written language in the practice of struggle for production and class struggle, thus enabling it to become gradually more perfect. Beyond a shadow of doubt "the working people are the creators of the written language"!

I

Since the entrance of mankind into class society and the establishment of the state of slave owners, the slave owners had robbed the material and spiritual wealth created by the slaves. For a long time the collective discoveries of the people and the fruits of their creation were ascribed to certain "kings, princes, generals or high officials" or "ancient sages or men of virtue" who were people of "superior intellect" and clever mind capable of thinking things up at a single stroke, and whose genius discovered everything. They were the "heroes" who made history. This was how the slave owners and the landlord class who followed them falsified history. There was an ancient volume called "shih-pen" (世本) in which a chapter entitled "tso-p'ien" (作篇) claimed that "Ta Nao created the astronomical signs" "Jung Ch'eng created the calendar" and "Ts'ang Chieh created the written language." If the inventions were not made by the Three Emperors and the Five Kings, they were made by ministers directly under them who were all "sages" and "great people."

No matter whether the slave-owner class or the landlord class was concerned, the historical interpretation of genius which claimed "Ts'ang Chieh created the written language" was entirely suited to their need, as well as to their taste. Let us take a look at how the exploiting classes and their writers became more and more daring in fabricating such myths concerning Ts'ang Chieh. Actually, what kind of a person was Ts'ang Chieh? According to the scholars of Western Han and the early part of Eastern Han, he was only a historigrapher of the Huangti (Yellow Emperor). Those in power thought that the status of Ts'ang Chieh was not impressive enough and his period was not ancient enough. Seeing that he was still not awe-inspiring enough to the people, they started to gild this fabricated idol.

Therefore, by the time of the latter part of Eastern Han, during the periods of Ts'ao and Wei, there were a number of people who stepped forth to say that "Ts'ang Chieh" was an "emperor." How old was this new "emperor"? The answer was: He lived more than 276,000 years before Confucius! (See: Kung Ying-ta's "Shang-shu Ch'eng-i" 孔颖达"尚书正义") How did this ancient emperor invented the written language? "When Ts'ang Chieh created the written language, grain rained from heaven, and demons wept in the night." (From: "P'en-ching-hsün" in "Huai Nan-tzu" 淮南子·本经训) How earth-shaking that was! After only Confucianism was honored by Emperor Wu of Han Dynasty, the mythical world outlook of the unity of gods and mortals of the Tzu Szu-Mencius school was combined with occultism and superstitions to become the official ruling thought, and the theory of genius which claimed that "Ts'ang Chieh created the written language" became more inflated and rampant. Such sayings as "Ts'ang Chieh had four eyes" and "Ts'ang Chieh was a great sage imbued with great virtue, and his four eyes blazed with intelligence" were so mysterious and ridiculous, absurd and unthinkable that they gave rise to all sorts of contradictions. Those in power talked wildly, lied and spread rumors with the object of proving that the "venerable sage" Ts'ang was "born with knowledge" and that only this emperor who lived more than 270,000 years ago and was so different in appearance from normal people could be the fitting creator of the written language! Since the creator of the written language was so

"lofty" and "sacred," the written language would naturally possess absolute dignity and would be most mysterious!

Those in powers actually propagated themselves as legal heirs and successors to the ancient sages and kings, and only they were privileged to succeed to and enjoy the right of using the mysterious written language. That those "who are born dumb and stupid" and the "mean people" could only receive the bounty of those endowed with ability and had not even the right to worship and adore Ts'ang Chieh, but were only fit to "toil" forever. That was indeed a case of "the small pen-brush is heavier than the mountain, and for generations nobody could ever wield it." The reactionary ruling class hoped to keep the working people ignorant forever so that they would be more docile and easier to manage. That was the aim behind the fabrication of the theory that "Ts'ang Chieh created the written language" by those geniuses "who labored with their minds" in history.

Proceeding from the need of supporting the exploiting classes, those who "labored with their minds" instinctively closely linked up the theory that "Ts'ang Chieh created the written language" with the Duke of Chou and Confucius. During the periods of Western Wei and Northern Chou, when the reactionary rulers wanted to study calligraphy, they must also pay homage to Ts'ang Chieh as well as the ancient sages and teachers. (History of Chou: "Chi-chun-chuan" 周书·冀儁传) In modern time when national contradictions and class contradiction were extremely acute, Tseng Kuo-fan, that traitor and hangman who suppressed the T'ai-p'ing T'ien-kuo Revolution, also tried his utmost to propagate the saying that "Ts'ang Chieh created the written language" and advocated "in order to understand the ways of the ancient emperors, it is necessary to look upon the serious study of the written language as an important task." His motive was to enslave the broad masses of working people according to the ways of Confucius and Mencius, and to drown the revolutionary struggle of the Chinese people against imperialism and feudalism in a sea of blood.

Under the black hands and evil pressure of those in power "Ts'ang Chieh created the written language" became a blackboard for the historical interpretation of genius which claimed that "heroes are the makers of history," the theoretical foundation for the dictatorship of culture by the reactionaries and the tool closely tied up with the ways of Confucius and Mencius for hoodwinking the people. The saying "Ts'ang Chieh created the written language" for a long time played an extremely evil role in the history of China, and it is necessary to settle accounts with it!

II

The history that has been stood on its head must be set right! Contemporary archaeology has correctly proved with materials unearthed that the written language already existed during the New Stone Age in China. Among the cultural relics of the Yangshao Culture which is known to exist more than 4,000 years before the birth of Christ unearthed from the P'anp'o site in Sian, as many as 20 to 30 types of engraved symbols of simple lines and standard forms were discovered on the rims of many straight-edge glazed potteries with broad ribbon or triangular designs, and some of them were discovered in different localities

as far as several hundred li apart. Furthermore the position of the engravings and the pattern of the symbols were very similar. This proved that such symbols were already in extensive circulation. They expressed similar meaning in the languages of the different tribes, and possessed a common meaning understood by the people of the time. This was the primitive written language. Among the cultural relics uncovered from the middle culture level of the Sungtse site in Ch'ingp'u hsien, Shanghai, potteries with inscribed symbols on the shoulders or bases belonging to the latter period of the New Stone Age were also discovered. And among the potteries of the Lungshan Culture in Shantung, written characters were also discovered on more than one occasion, and at times, even complex characters with several radicals were discovered. For example, among the grey clay potteries unearthed in Chü hsien, the character " " resembled a scene of the rising sun, in which " ○ " resembled the sun, " " resembled the cloud and " " resembled a mountain with five ridges. This symbol represented the character tan " ." (As seen from Sheng Wu's "Several Problems on the Study of Ancient Writing," Cultural Objects, Vol. 2, 1973) On the black potteries unearthed from the site of the Liangchu Culture in Hangchou, Chekiang Province, symbols and pictographs were also discovered. These materials proved that as far back as the New Stone Age, owing to the demands of social development, people living in the vast land of China had all separately created within their own confines written languagesand they were practical languages understood by everybody within their districts.

From this we can see that the Chinese written language was not the creation of any single individual, and there was also not only one single "source." Following social development, various cultures created by people living in different places gradually became centralized into several "sources" through frequent intercourse, commerce and war, and finally combined into a single "stream." In a word, the process of the development of the early Chinese written language was from multiple creations to standardization through practice, and the continuous process moved in cycles with each cycle raised to a higher level than the previous one.

III

The people of all ages had always been the active creators of the written language as well as the powerful motive force behind the unremitting development and reform of the written language. The primitive writings of the New Stone Age underwent a slow and long process of evolution of at least two to three thousand years, and by the time of the 14th to the 11th century B.C., the oracle bone script of that time had already become a written language possessing a higher capacity for expressing the spoken language. The Chinese written language of the present is permeated with the energy and effort of millions upon millions of people, and it is the fruit of their labor as well as the crystallization of their wisdom.

What we must particularly point out here is the contributions made by the people of China in the past toward the simplification of the written language. Simplification runs through the whole process of the historical development of the Chinese written language, and has always occupied the position of the mainstream. From the slaves who inscribed the bronze scripts and cast the bronze

vessels during the Yin and Chou dynasties and the broad masses of creators of Lishu script that had been popularized among the people during Ch'in Dynasty to the copiers of books in the Southern and Northern dynasties and the T'ang Dynasty, and the workers cutting the printing blocks of the Sung and the Yüan dynasties, and the people of the lower strata using the written language, they had all created a large number of simplified characters which improved the efficiency for recording the Chinese spoken language. Many of the simplified characters such as "wen" (问), "pao" (宝), "shih" (时), "shu" (数), "kai" (盖), "ku" (泪), "lai" (来), "ts'ang" (仓), "liu" (刘), "yüan" (园), "wu" (无), "teng" (灯), "lu" (炉) and "li" (礼), etc., are still in use today. Examples of this kind are too numerous to enumerate. What is particularly admirable was the spirit of going against the tide displayed by the masses who dared to show contempt for the taboos laid down by those in power, to break restrictions of various kinds, and to create many methods for simpifying the Chinese characters which could still be borrowed and assimilated by workers engaged in the reform of the written language today.

Since the founding of new China, the people have shaken off the feudal yoke and become their own masters, and "things have been returned to their rightful owners." The written language has returned to the hands of their creators, and become an effective tool for carrying out the socialist revolution and the building of socialism. Guided by Chairman Mao's great call, "The written language must be reformed," the work of simplifying the Chinese written language has entered a new phase. Based on their own social practice, the broad masses have brought their wisdom into play and created many new simplified characters, thus making contributions to the work of reforming the written language.

However, swindlers of the Liu Shao-ch'i and Lin Piao type acted like the praying mantis trying to stop the cart with its arms. They nonsensically said that by simplifying the Chinese written language "people will suffer in the long run," and tried their utmost to sabotage the work of reforming the Chinese written language. There has always been an acute struggle between the two lines in the work of reforming the Chinese written language, and whether we actively push forward or go all out to sabotage the work of reforming the written language is the problem of the two-line struggle. Whether to rely on a small handful of people or to mobilize the broad masses in reforming the written language is the struggle between the two lines--the idealist interpretation of history that heroes are the makers of history and the materialist interpretation of history that slaves are the makers of history. Historical experience merits attention. We must firmly adhere to the proletarian revolutionary line, mobilize the broad masses of people and actively carry out the work of reforming the written language.

IV

As mentioned above, the masses have not only created the written language, but also given impetus to the consistent development of the written language. Contrary to the broad masses of the people, the reactionary ruling classes of all ages always cudgelled their brains and tried their utmost to make the written language difficult. For example, "Hsiao Tzu-liang of Ch'i, Wang Jung, Wei Chung and Yu Yüan-wei and others, increased the number of characters at will, brought their petty ingenuity into play, used words with a

difference to show their vast learning and took pride in their knowledge of a great number of characters." ("Chapter on doubtful words - System of Characters Explained" in Shuo Wen by Hsü K'ai") Such examples could be found throughout the history of China. These scholars and high officials lording it over the people "tried their utmost to make the written language more difficult, because this could make them more dignified." (Lu Hsün's "Men-wai Wen-t'an" 鲁迅·门外文谈) Therefore, the written language became their private preserve, and was out of bounds to the mean "laboring" people.

Some of the feudal rulers arbitrarily invented their own new characters, and styled themselves as new "Ts'ang Chieh." For example, Sun Hsiu, lord of the State of Wu during the period of the Three Kingdoms, when choosing names for his four sons, insisted on creating eight new characters--"wan" (霩), "kung" (茼), "mang" (曩) and "hsüan" (犇), etc.--arbitrarily ruled how they should be pronounced and issued a decree "informing the country so that one and all could learn them." (See "Introduction to 'Records of Wu' by P'ei Chu" in "Biography of Sun Hsiu-ch'uan," "History of Wu," "Records of the Three Kingdoms" "三国志·吴书·孙休传" 裴注引"吴录") However, this handful of creators of characters very quickly lost their lives in dog-eat-dog struggles, and these eight characters left behind became laughing-stock.

One more common practice was for the supreme feudal rulers to consider their names to be sancrosant and compel other people to avoid their use. The method they resorted to was to make them omit a stroke in their writing. They regarded the written language of the broad masses of people as their private possession, and emasculated characters arbitrarily. Toward the latter part of the Spring and Autumn Annals , the reactionary thinker Confucius (K'ung Ch'iu) who stubbornly upheld the system of slavery was raised by subsequent feudal rulers to a most exalted position, and people were made to avoid using this great name completely. For the sake of avoiding using the sacred name of Confucius directly, they were compelled to change the pronunciation of the character "Ch'iu" and also omit a stroke in the writing of the character so that it became (丘) to show their respect and veneration.

Such relics of history informed the people that those in power fabricated this "Ts'ang Chieh" and they also wanted to be "Ts'ang Chieh." They seized the written language by force and crippled it. They were the sinners of history. However, they could only have their way for only a short time, but could not always succeed forever. "In man's world seas change into mulberry fields." After the revolutionary people seized political power, they also wrested the rights of studying and grasping the written language from the hands of the rulers, washed away the filth, actively carried out reforms and enabled the written language to become a tool of socialist revolution and construction.

The history which had been stood on its head has been put right again. "Ts'ang Chieh" means the masses and the masses mean "Ts'ang Chieh." The written language was created by the working people and this is an unbreakable truth. The motive behind the fabrication of the theory that "Ts'ang Chieh created the written language" by the reactionary ruling classes of the past so as to propagate the theory of genius in a big way was for consolidating their reactionary rule and enslaving forever the people. The great victory won by the great

proletarian cultural revolution of today has enabled us to understand more profoundly that swindlers like Lin Piao publicized the anti-Marxist conception of heroes are the makers of history and used the reactionary theory of genius as their theoretical guideline for carrying out counter-revolutionary restoration for the purpose of bringing into play once again the old trick resorted to by all reactionaries in history. Under the guidance of Chairman Mao's revolutionary line, the broad masses of the people have smashed the Lin Piao counter-revolutionary clique and caused their plots for toppling the dictatorship of the proletariat and restoring capitalism to go completely bankrupt. The masses are the real heroes, and history forever belongs to the people.

"Historical experience merits attention." Today, we must firmly grasp the socialist revolution in the superstructure including the various spheres of culture, study all contemporary and historical trends of thought and theories in the ideological sphere, and distinguish which class they represent or to which line they belong. We must sternly criticize all reactionary theories and concepts, for that will help us carry out better actual class struggle and the two-line struggle and will be conducive to the consolidation and development of the social economic base.

* * *

Push Forward More Properly the Work of Developing the Popularization of the Standard Spoken Language in School

(Peking Kuang-ming Jih-pao, January 10, 1974)

(Our own dispatch) For the sake of better implementing Chairman Mao's great instructions, "Written language must be reformed, and it is necessary to take the orientation of phonetic spelling in common with the written languages of the world" and "All cadres should learn the standard spoken language," and of further pushing forward the work of developing the popularization of the standard spoken language in school, the Shanghai Municipal Education Bureau, the CYL Shanghai Municipal Committee and the Shanghai Municipal Congress of Red Guards of Middle Schools jointly called on December 19, 1973 a meeting for exchange of experience and emulation of achievements in the teaching of the standard spoken language in middle and primary schools in Shanghai municipality.

This conference was convened under the incentive provided by the spirit of the 10th Congress of the Party and under the excellent situation of the unremitting in-depth criticism of Lin Piao and rectification of the style of work as well as the in-depth development of the revolution in education. This was the first experience exchange and achievement emulation conference on the teaching of the standard spoken language in middle and primary schools in Shanghai, and fully reflected the delightful achievements scored in the work of popularizing the standard spoken language over the past several years.

Taking part in the conference were responsible comrades from the educational departments of various ch'ü and hsien in Shanghai, the CYL committees of various ch'ü, the Congress of Red Guards of middle schools, red-and-expert schools for teachers, the Youth Palace and other units, cadres for popularizing the standard spoken language, leading cadres of certain middle and primary schools, representatives of teachers, Red Guard and Red Little Soldiers, as well as the representatives of educational departments from Kiangsu Province, Chekiang Province, Fukien Province, Anhwei Province, Hunan Province, Kiangsi Province, Kwangtung Province, Kwangsi Chuang Autonomous Region and Shansi Province, totalling more than 1,000 persons.

At the conference, representatives from five units including the Minli Middle School of Chuansha hsien, the Kuangming School belonging to the Much'iao commune of Fenghsien hsien, the No. 1 Primary School of Chingan ch'ü, the Juichin neighborhood teaching and sanitation group of Luwan ch'ü, and the No. 1 Primary School of Hangchow Road in Yangp'u ch'ü, recounted their experiences in perseveringly popularizing the standard spoken language.

Responsible comrades belonging to the Shanghai Municipal Revolutionary Committee, the CYL Shanghai Municipal Committee and the Shanghai Municipal Bureau of Education also attended and spoke at the conference. Responsible comrades of the Committee for Reforming the Chinese Written Language also spoke at the conference.

The conference pointed out: Chairman Mao has hitherto attached great importance to the work of reforming the Chinese written language in China. In

1940, Chairman Mao pointed out to us: "Written language must be reformed, give the requisite conditions, and our spoken language brought closer to that of the people." In 1951, Chairman Mao again pointed out: "Written language must be reformed, and it is necessary to take the orientation of phonetic spelling in common with the written languages of the world." In 1951, Chairman Mao once again pointed out to us: "All cadres should learn the standard spoken language." For the past 20 years and more, the whole Party, and the people of the whole country have actively and steadily carried out the work of reforming the Chinese written language in accordance to the policy laid down by Chairman Mao, and definite achievements have been scored in such fields as simplifying the Chinese characters, popularizing the standard spoken language, and drawing up and pushing forward the draft proposal for Chinese spelling.

However, the process of the work of reforming the Chinese written language is by no means smooth sailing all the way, but is filled with the struggle between the two lines. Liu Shao-ch'i and company resorted to all ways and means to sabotage and interfere with the work for reforming the Chinese written language and maliciously slandered the adoption of the Latin alphabet in the draft proposal for Chinese spelling as a "slavish compradore mentality." They said that "people will not die if the standard spoken language is not popularized in a hundred years." They also attacked the work for simplifying the Chinese written language saying that "we shall suffer heavily in the long run." Such reactionary fallacies must be unremittingly criticized and their pernicious influence completely eliminated before the work for reforming the Chinese written language could advance along the correct orientation indicated by Chairman Mao.

The conference held that: In order to do a good job in popularizing the standard spoken language, it is necessary to stand firm on taking the basic line of the Party as the guideline, continue the criticism of Lin Piao and rectification of the style of work, and strengthen propaganda work for popularizing the standard spoken language. Popularizing the standard spoken language will be beneficial to strengthening unity among the people of the whole country and the development of the revolution in education, and is demanded by socialist revolution and construction. It is an important preparation for implementing Chairman Mao's directive, "Take the orientation of phonetic spelling in common with the written languages of the world," in the reform of the Chinese written language, for without a standard spoken language, there can be no phoneticization. Because of this, popularizing the standard spoken language is a very important political task.

The conference also held that: According to the policy of "energetic promotion, introduction in key sectors and gradual universalization" for popularizing the standard spoken language, the school is the key sector for popularizing the standard spoken language. The school must develop the work of popularizing the standard spoken language in a thoroughgoing and sustained manner under the centralized leadership of the Party, effectively carry out such work in conjunction with the revolution in education around the central task, strengthen propaganda education, fully mobilize the masses and invigorate the organizations, and conduct diversified activities for learning and speaking the standard spoken language. For example, teaching spelling with broadcasts and blackboard bulletins, writing and performing plays, songs, comic dialogues, rhyming dialogues and

children's songs for propagating the study of the standard spoken language, studying the standard spoken language in contrast with the dialect, reciting lessons and telling stories in class, etc. The linking up of the popularization of the standard spoken language with after-class activities not only enriches the life of the students after class but also gives form to the common practice of everybody learning to speak the standard spoken language. Many streets, communes and schools have carried out this work rather well, and have operated various types of language training classes to raise the level of the standard spoken language of the teachers and students with very good results.

The conference affirmed: The experience exchange and achievement emulation conference on the teaching of standard spoken language is a very good form of propaganda for the popularization of the standard spoken language It is ideological mobilization from the top to the bottom, and develops activities from the bottom to the top. It is convened on the basis of mobilizing the masses on a relatively extensive scale, and after the conference, it will provide further impetus to the development of the work.

The conference called upon various ch'ü, hsien, streets, communes and schools to keep on implementing the spirit of the 10th Congress, take the criticism of Lin Piao and rectification of the style of work as the guideline, extensively arouse the masses and bring the parts of the Communist Youth Leagues, the Red Guards and Red Little Soldiers' organizations into full play, made deep-going and sustained effort in popularizing the standard spoken language, and render fresh contributions to revolutionary and construction work.

At the conference, the middle and primary schools and kindergartens also held performances for reporting achievements and emulations in popularizing the standard spoken language which were deeply welcomed by those attending the meeting.

* * *

Company Units Must Popularize the Standard Spoken Language

(Peking Kuang-ming Jih-pao, January 10, 1974)

The cadres and fighters of our company come from all parts of the country, and just in our squad alone, there are fighters from eight different provinces and regions. When they first enlisted, the comrades all spoke their own native dialect and had trouble making themselves understood. This brought inconvenience to company building and the development of other work. Practice has enabled us to realize that company units must popularize the standard spoken language.

However, there are also some ideological obstacles to and concrete difficulties in the popularization of the standard spoken language in the company. It is necessary on the one hand to strengthen ideological work and raise the understanding of everyone regarding the work of popularizing the standard spoken language. On the other hand, it is necessary to adopt diverse means to help the comrades grasp the laws governing the mastery of the standard spoken language so that they will gradually learn the standard spoken language.

Because of the importance attached by the Party branch of our company to the two above-mentioned items of work, the cadres and fighters of the whole company have overcome such ideological obstacles as the fear that others might accuse them of "putting on airs" and the common practice of everybody speaking the standard spoken language has been formed. This has a positive role to play in company building.

Henceforth, we must take the basic line as the key link and continue to grasp the work of popularizing the standard spoken language well.

Wang Hsing-ch'ing (王行青) of a certain unit of the PLA

* * *

PEOPLE'S LIBERATION ARMY

Raise Our Understanding on Grasping Important Matters

- a certain armed force unit stationed at Lüta convenes a conference of cadres at and above the regimental level for exchange of experience and understanding

(Peking Jen-min Jih-pao, January 11, 1974)

Recently a certain unit of the People's Liberation Army stationed at Lüta convened a conference forthe cadres at and above the regimental level to penetratingly study the documents of the 10th Party Congress, and to exchange the experience and understanding of the Party committees at various levels in grasping important matters in the past year. They decided to further grasp, according to the spirit of the 10th Party Congress, this key link of the line so as to make everything fall into place in the new year, and all kinds of work of the unit move forward in the right track.

A regiment of this unit took up a construction assignment last year and was able to finish one and a half years' work in a year. The main reason they were able to score such achievement was that they took the line as the key link, put it in command, and used it to lead the construction task. Although the time schedule was tight and the task heavy, they at all times insisted on giving priority to education in ideology and political line. As soon as the construction work started, they organized the unit to seriously study Chairman Mao's relevant teachings so that the unit could clearly understand that in the process of completing their assignment, they must consistently insist on implementing Chairman Mao's proletarian revolutionary line, putting politics in command and making ideology take the lead. At the most critical stage of the construction work, they firmly grasped class education, urged the commanders and fighters to contrast their past sufferings with today's happiness, thus enabling them to further uplift their class consciousness and overcome all kinds of difficulties with tremendous enthusiasm for socialism. Toward the latter stage of work, they again conducted education in the situation so as to enable them to strengthen the concept of preparedness against war, continue to exert their revolutionary drive without relaxation until the task was successfully accomplished.

Through analysis of similar cases, the cadres at and above the regiment level who attended the conference further understood the significance of education in ideology and political line. They said that by firmly grasping this key link of the line, the armed force units grasped important matters, and the completion of various concrete work tasks was guaranteed. If they paced about routine work all day long and grasped all things at the same time, they would end up working hard and busy all the time without getting a firm hold on important matters and doing his concrete tasks well.

Since the start of the criticism of Lin Piao and the rectification of the style of work, the Party committee of this unit has held eleven terms of reading class for cadres at and above the regimental level, and 97 percent of the top military and political personnel of the units at and above the regimental

level have participated in studies. Reading and studying have helped them raise their theoretical knowledge, grasp the weapon for criticizing Lin Piao and see more clearly the reactionary nature of Lin Piao's revisionist line. When making summing up, the cadres at and above the regimental level profoundly realize that Party committee members at all levels must obey Chairman Mao's teachings, and in association with the realities of class struggle and the two-line struggle, read and study seriously so that they have a good grasp of Marxism and can handle important matters well.

The Party committee members of a certain regiment studied three times the "Critique of the Gotha Program" and Chairman Mao's writings about the need to take care of the interests of the state, the collective and the individual and correctly handle the relationship among these three parties on the question of distribution. They deeply understood the theories expounded by Marxism on the system of distribution, and went to the nearby factories and villages to conduct social investigations. Based on the theories they had learned and the numerous facts they had seen, they were able to refute the reactionary fallacies spread by the Lin Piao anti-Party clique on the question of distribution. They used the fruits of their studies and criticisms to guide the unit and give impetus to the deep-going development of the criticism of Lin Piao and the rectification of the style of work.

Who do we depend on in grasping important matters? Everybody knows that when a Party committee grasps important matters, it must depend on its "squad members" as collective. Only then can they canvass various opinions and benefit from them, make concerted efforts and give effective leadership to the units in implementing the correct ideological and political lines. They say that some people regard doing important matters as the task of the Party committee secretary, and some even think that only the cadres engaged in political work and the political organs deal with the problems of ideology and political line. These assumptions are wrong.

Last year, when the Party committees at all levels of this unit arranged, examined and summed up their work, they first grasped the important matter of criticism of Lin Piao and rectification of the style of work. Every unit discussed the situation of the criticism of Lin Piao and the rectification of the style of work for at least five times. Through discussing the situation, they incessantly unified the thought of "the squad members," summed up and exchanged their experience and drafted measures for further conducting criticism of Lin Piao and rectification of the style of work. Many leading cadres of the military, political and rear service department were able to insist on grasping this key link of the line in their own work.

Because the Party committee members of a certain artillery regiment failed to pay attention to rely on collective strength in grasping important matters, their energy was decentralized and their work was more passive. Last year, through criticizing Lin Piao and rectifying the style of work, they drew lessons from the past and strengthened the collective leadership of the Party committee. Standing committee member of the Party committee and deputy commander of the regiment Ch'en Wen-chou paid attention to properly grasping education in the Party's basic line when he was in charge of military training work. At the same time he seriously and consistently carried out Chairman Mao's proletarian military

line and consequently he achieved excellent results in training work. Because the Party committee members strengthened the concept of the whole and the "squad members" grasped important matters with concerted efforts, the whole regiment made great improvement in work.

Where do we go to grasp important matters? Everybody says that we must go to the basic level and grasp them together with the masses. If we rest content with merely making arrangements for meetings and listening to reports at the higher level, we cannot grasp them well.

Last year, many leading cadres of this unit seriously improved their style of leadership. They often went into the midst of company units to join the fighters in studying the writings of Marx, Lenin and Chairman Mao, and in criticizing Lin Piao and rectifying the style of work. Once, the Party committee of a certain garrison district left only one member of the standing committee to stay on duty at home while the rest of the Party committee members led teams deep into company units to grasp line education. They conducted over 60 investigation meetings with the cadres and fighters over a period of time and clearly felt out the ideological tendencies of the units at that time. In light of these ideological tendencies, they called a meeting of the Party committee. First of all, they unified the understanding of the Party committee members, and often that they went back to the company units. Starting from conducting education in the Party's basic line, they raised the companies'understanding of the significance and long-term nature of class struggle and the two-line struggle so that they could go one step further in criticizing Lin Piao and rectifying the style of work. Members of the Party committee and the standing committee also took the lead in making revolutionary mass criticism at the basic level. They guided the fighters individually so that the latter were able to make more profound mass criticisms against the Lin Piao anti-Party clique. Summing up the practice of the past year, they said that in order to grasp well important matters, the cadres must go deep into reality to grasp first-hand material, and only by so doing could we discover contradictions in good time, accurately lay hold of problems and acquire the right to speak and the initiative in grasping important matters.

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THEATRICAL FESTIVAL

Jen-min Jih-pao Hails North China Theatrical Festival

(NCNA-English Peking, Jan. 28, 1974)

"a new victory for chairman mao's revolutionary line in literature and art" is the title of a "people's daily" commentary hailing the current north china theatrical festival.

the festival which opened in peking on january 23 includes outstanding theatrical items selected from the great number of works created in the past few years in peking, tientsin, inner mongolia, hopei and shansi.

among them are peking operas, dramas, songs, dances, ballades, puppet shows and about a dozen kinds of local operas.

following is a slightly abridged translation of the january 27 commentary:

china's socialist theatre is like a luxuriant garden with a hundred flowers competing to blossom in a profusion of colour during the current spring festival. all the model revolutionary theatrical works are being presented at the same time. a variety of new items that reflect the life and struggle of the workers, peasants and soldiers in the period of socialism are being put on by professional and amateur theatrical troupes. and a number of new colour feature films are being shown on the socialist screen.

the north china theatrical festival which takes place in this excellent situation is a big happy event on the literary and art front of peking and throughout the country.

under the kind attention of the party central committee and the inspiration of the spirit of the tenth party congress, the festival is held at a time when the revolution in literature and art has achieved fruitful results characterized by the model revolutionary theatrical works. it represents a new victory for chairman mao's proletarian revolutionary line in literature and art, a fruitful result of the great proletarian cultural revolution and the movement to criticize lin piao and confucianism, and a powerful rebuff to the resurgent revisionist line. the festival is of great significance to implementing chairman mao's revolutionary line in literature and art, pushing forward the revolution in literature and art and promoting socialist literary and art creation.

the theatrical items presented at the festival were created under the inspiration of the model revolutionary theatrical works and by learning from them. a salient and very valuable feature that characterizes most of the items is their efforts to portray worker-peasant-soldier

heroes, particularly those who have been tempered in the flames of the great proletarian cultural revolution, and to reflect the vigorous struggles in the socialist revolution and socialist construction, sing the praises of the cultural revolution and the correct line of the party and contribute to the consolidation of the socialist economic base and the dictatorship of the proletariat. this shows that the model revolutionary theatrical works have been popularized on a wide scale and chairman mao's revolutionary line in literature and art has struck deep roots in the hearts of the people.

most encouraging is the fact that many young fighters have come to the fore during the proletarian revolution in literature and art and the movement to create new proletarian works. the growth of the ranks of proletarian writers and artists will in its turn inevitably promote this revolution and literary and art creation.

though the situation is excellent, the class struggle and the struggle between the two lines in literature and art are still very acute. the overthrown landlord class and bourgeoisie are not reconciled to their defeat; they are always dreaming of a comeback. in some places, they have used bad ballads, books and songs as a means to go on contending with us for positions on the cultural and ideological front and attempted to currupt our writers and artists with bourgeois ideas of fame and fortune. they have viciously attacked the model revolutionary theatrical works, tried to negate the cultural revolution and the revolution in literature and art and slandered our revolutionary works as few in number and poor in quality. this is a gust of evil wind whipped up by the class enemy. but the increasing number of model revolutionary theatrical works and the current north china theatrical festival have smashed these slanders to smithereens. everybody can see that proletarian literature and art has never been so thriving as it is today. the class enemy is bound to attack us; this is an inexorable law of class struggle. it is not at all surprising that those who move against historical trend are always attempting to stop the wheel of history and turn it backward. the creation and development of the model revolutionary theatrical works show that revolutionary new things are always born and grow in a life-and-death struggle against the old. let those who would prefer to keep their thinking ossified down to the day of judgement curse and weep exclamation the spring of literature and art always belongs to the proletariat.

the correctness or incorrectness of the political and ideological line decides everything. leading cultural departments must pay attention to grasping major issues, grasping the line and political-ideological work, and carry the revolution in literature and art through to the end. chairman mao's revolutionary line in literature and art is the basic guarantee of success in this revolution and

in promoting socialist literary and art creation. revolutionary writers and artists must firmly follow chairman mao's revolutionary line, resolutely oppose the counter-revolutionary revisionist line and criticize the bourgeois world outlook and its views of literature and art.

the movement to criticize lin piao and rectify the style of work is going deeper. revolutionary writers and artists must "read and study seriously and have a good grasp of marxism", and take an active part in the struggle to criticize lin piao and confucianism. they should make constant efforts to remould their world outlook and grasp the party's basic line so as to heighten their consciousness of class struggle and the two-line struggle and their consciousness in continuing the revolution. at the same time, they should follow chairman mao's teachings and go into the heat of the three great revolutionary movements of class struggle, the struggle for production and scientific experiment whole-heartedly and for a long period of time, and strive to create more and better works that will add to the splendour of socialist art and literature.

COLLEGE EDUCATION FOR CADRES' CHILDREN

College Student Has Parents' Support for Asking To Leave School

(NCNA-English Peking, Jan. 28, 1974)

the "people's daily" yesterday reported that chung chih-min, a student of politics at nanking university, had won the support of his parents for his revolutionary action to leave school. in an editor's note accompanying the story, the "people's daily" said: "after our paper carried chung chih-min's application for permission to leave school, his parents promptly voiced their support for his decision and criticized themselves for having used the 'back door' to send him to college. the young revolutionary issued the challenge and the veteran revolutionaries took it up. we welcome and support this.

"in the struggle between the two classes and the two lines, we must guard against corrosion by bourgeois ideology and make earnest efforts to overcome such unhealthy tendencies as 'going in by the back door'. this is of cardinal importance to consolidating the dictatorship of the proletariat and opposing and preventing revisionism. we must deal with it seriously."

the paper commended the revolutionary attitude of chung chih-min's parents, saying that it is a new socialist attitude.

chung chih-min's father, chung hsueh-lin, is a veteran red army man who took part in the world-renowned long march in 1935 and is now a leading cadre in the political department of the foochow units of the chinese people's liberation army. chung chih-min's mother, li ming, is a veteran cadre in retirement. both of them were happy when they heard over the radio of their son's application for permission to leave college. chung hsueh-lin immediately telephoned the party committee of the political department of the p.l.a. foochow units, expressing his firm support for his son's application.

li ming said: "chih-min's action show that the young people are challenging us. we should learn from them."

arranging for their son's future, chung hsueh-lin and li ming sent him by the "back door" to an army unit after he had settled in the countryside for only three months, and then to university the same way. enlightened in the revolution in education, chung chih-min said to his parents when he was home on vacation last summer: "chairman mao teaches that students should be selected from among workers and peasants with practical experience. i entered college by the 'back door', and this runs counter to the party's principle. i've made up my mind to act according to chairman mao's teachings and apply for permission to leave school."

his words made a great impact on his parents. as the movement to criticize lin piao and rectify the style of work deepened, chung hsueh-lin and li ming repeatedly studied the thesis on "the most radical rupture" with traditional ideas in the "manifesto of the communist party" and chairman mao's teachings on training and upbringing millions of successors to the proletarian revolutionary cause. and they saw for themselves how educated young people had matured after tempering themselves in the three great revolutionary movements of class struggle, the struggle for production and scientific experiment. whether to encourage their son to integrate himself with the workers and peasants, or take advantage of the high position given by the party and the people to send him to college by the "back door" -- this, they came to recognize, is no trifling matter, but a major issue in the struggle between the two ideologies and the two lines.

chung hsueh-lin recalled the fighting course he had traversed over the past 40 years in making revolution under chairman mao's guidance. he came to realize that as a senior party cadre he should all the more set an example in implementing chairman mao's revolutionary line. he then wrote to his son, encouraging him to apply to the university party committee for permission to leave school."

chung hsueh-lin and li ming sent a cable to the university party committee voicing their support for their son's application and making a self-criticism. "our son belongs to the party and he must respond to the party's call," the cable reads. "he must be tempered into a reliable successor to the revolutionary cause of the proletariat in the three great revolutionary movements."

the whole family was overjoyed when chung chih-min returned home on january 23. his parents encouraged him to take the road indicated by chairman mao, that is, integrating himself with the workers and peasants all his life.

RUSTICATION OF EDUCATED YOUTH

Educated Young People in Central China Commune

(NCNA-English Changsha, Jan. 28, 1974)

educated young people from cities have become a dynamic force in all fields of work in the countryside while making advance in ideological remoulding. this is shown in the progress of the 413 educated young people in chungyukou people's commune in nanhsien county of central china's hunan province.

following chairman mao's call "it is highly necessary for young people with education to go to the countryside to be re-educated by the poor and lower-middle peasants", these youngsters from the provincial capital of changsha and neighbouring county seats came to settle in the commune in 1968. they have since taken an active part in doing farming and scientific experiments or in commune- and brigade-run workshops.

eighteen-year-old liu li-ling heads a scientific research group. she is an example of how young people take root, grow and make progress in the countryside.

she came to the commune with the determination to help build up the socialist countryside. but the difficulties she encountered at the outset disheartened her for a time. poor and lower-middle peasants related their family and village histories and told her how they had suffered in the old society and won the happiness of today. this made her trace the history of her own family. her grandfather was a poor peasant in a village near changsha and her father started as an apprentice at the age of 13. they both suffered from exploitation and humiliation in the old society.

she recognized that her family shared the same fate with other poor and lower-middle peasants. they were oppressed in the old society and emancipated only after liberation. she was the first in her family to have the opportunity to go to school. she concluded that she should contribute all her strength to building socialist new villages.

through productive labour, she established profound class feelings for the poor and lower-middle peasants and learned a lot from their revolutionary spirit of hard work and plain living. she said: "we educated young people should follow chairman mao's teachings. we should be tempered in the three great revolutionary movements of class struggle, the struggle for production and scientific experiment and not grow like a flower in a hot-house. liu shao-chi and lin piao tried to lead us away from the correct path, separate us from productive labour, reality and the labouring people and make us their tool for restoring capitalism. we should never allow their plot to succeed."

liu li-ling and ten other educated young people started scientific experiments with some veteran peasants to raise grain output. they experimented with 62 rice strains and different ways of nursing seedlings, transplanting, applying chemical fertilizer and irrigation. they gained a record harvest of 12 tons per hectare on their experimental plot. the commune leadership held a meeting on the spot to spread their experience.

other educated young people also made achievements. thirty youngsters and some poor and lower-middle peasants dredged two lakes to grow lotus and breed fish. they also opened some nine hectares of paddy fields around the lakes. large quantities of lotus seed, fish and rice were produced in the last three years.

a factory was set up in 1972 to process lotus roots and a nineteen-year-old girl became its manager.

led by the poor and lower-middle peasants, another group of fourteen young people has opened a forestry farm and planted pears, mandarins and other fruit. the farm provided the commune with 210 thousand tree saplings in 1972.

several educated young people now work in the commune's farm machinery plant. the plant processes tens of thousands of machine parts a year and repairs tractors, rice threshers and farm implements.

many educated youngsters are instructors in evening political schools run by the commune and its brigades, or teachers and "barefoot doctors". they have also formed a thirteen-member art propaganda team to perform for the peasants.

the ideological consciousness of these youngsters has been greatly raised. fifteen of them have joined the chinese communist party and 208 the communist youth league. many are holding leading posts in the commune and its sub-divisions.

the commune party committee has all along attached great importance to bringing up the educated young people as successors to the revolutionary cause of the proletariat.

the commune constantly run study classes in marxist-leninist classics, including chairman mao's works, for the young people. it subscribed to newspapers and periodicals on their behalf. the secretary of the commune party committee said: "the educated young people are good saplings and we will nurture them into sturdy pines."

HOUSING

More New Housing for Shanghai Workers

(NCNA-English Shanghai, Jan. 27, 1974)

more than 21,000 workers' families moved into new housing in shanghai, china's biggest industrial city, on the eve of the spring festival.

these new, handsome five-storey blocks are in workers' housing estates that were completed last year. plus projects still under construction, the total floor space is 970,000 square metres.

most of these apartments have gas stoves, in addition to other modern conveniences. bigger housing estates have nurseries, schools, hospitals, cinemas, sports grounds, banks, post offices, stores and markets.

since liberation, shanghai has built housing to accommodate 300,000 households and many public amenities in the residential quarters. they total 11.4 million square metres in floor space.

these new projects were built with state funds under a unified plan for municipal construction. altogether 138 workers' housing estates, including 75 bigger ones, have been built in shanghai. they are far enough from industrial centres to avoid noise but near enough for workers to go to work in a reasonable amount of time.

rent comes to no more than four to eight per cent of a worker's income. every household in the city proper averages two wage earners.

before liberation, there was no unified plan for municipal construction in shanghai. the imperialists set up "foreign concessions" and monopolized the few municipal utilities and public buildings along with the exploiting classes. they lived in luxurious buildings and villas with modern conveniences. working people huddled in dilapidated lean-tos or crumbling tenements. incomplete statistics show that about one million labouring people were crowded in slums on the eve of liberation in 1949, and many poor, homeless workers slept in doorways and railway stations.

the party and government after liberation paid close attention to accommodations for working people. with progress in production, housing conditions were improved step by step, and construction of living quarters was put into the municipal construction plan. shanghai has made a series of improvements in the irrational distribution of old residential buildings since it set up a town planning office in 1951. architects make plans for building residential quarters every year, canvassing workers' opinions to improve designs.

take the changes in fankua neighbourhood in chapei district. before liberation, the neighbourhood which covered 5.2 hectares of land was a slum where 1,900 families were crowded in tiny sheds covering 27,000 square metres of floor space. beginning 1963 all the sheds were removed and new five-storey buildings with a floor space of 64,000 square metres went up. when workers moved into the new housing, many said that they would rename it the emancipation neighbourhood to express their gratitude to the party and government.

AGRICULTURAL DEVELOPMENT

Hung-ch'i Article: Rely on Masses and Step Up Development of Agriculture

(NCNA-English Peking, Jan. 27, 1974)

the 1974 no. 1 issue of "red flag" journal has an article entitled "rely on the masses and step up the development of agriculture" by chao yen-chang which discusses the experience of north china's hopei province.

this major grain producer produced only 0.6 tons per hectare before liberation. the province has made great progress since the founding of new china under the leadership of chairman mao and the party central committee. thanks to the vigorous movement during the cultural revolution to learn from tachai, national pace-setter in agriculture, hopei has had excellent or fairly good harvests since

1967. grain output last year hit an all-time high and output of cotton and oil-bearing crops despite a long dry spell in spring and excessive rain in autumn. the province is becoming self-sufficient in grain, thus making a due contribution to achieving the goal set by chairman mao of ending northern china's age-old dependence on grain from the south.

the article reads in part:

we must rely fully on the masses to develop socialist agriculture. the question is how to bring their initiative into play. first and foremost is that we must adhere to the party's basic line and use it to educate the cadres and masses, and actively engage in the struggle between the two classes, the two roads and the two lines.

the question of developing agriculture is, in the final analysis, a question of the line because this decides its orientation and speed. to guide agriculture in the correct orientation and along the correct road, we must continually imbue the peasants with socialist ideas and criticize tendencies toward capitalism. the poor and lower-middle peasants firmly follow the socialist road, but we must not ignore capitalist tendencies in the countryside. class struggle there centres on whether to consolidate the collective economy or to undermine it and whether to keep to the socialist road or take the capitalist road. this struggle is long, zigzag and complex.

the party committees at all levels in hopei province are carrying on the movement to criticize lin piao and rectify the style of work. they encourage the masses to contrast their present life with the past, to pinpoint manifestations of class struggle and recall the evils of capitalism. since capitalist tendencies are under constant attack, the socialist position in the rural areas has been consolidated. education in the party's basic line has further enlightened the peasants, who realized that if they loosened their grip on class struggle, capitalist tendencies would flood in and the collective economy would be undermined.

after the masses are aroused politically, they should be guided to transform nature and bring about fundamentally a radical change in farming conditions so as to lay a solid foundation for faster expansion of agriculture. this is a prolonged fight, which calls for a realistic long-term plan based on the mass line and detailed investigation. the poor and lower-middle peasants, long struggling at the forefront of agricultural production, know the ins and outs of their surroundings and how to cope with them. so long as we rely on them, we can transform farming in an all-round way in line with local conditions. take hopei province, the chief foes are drought in spring and floods in autumn. this has

been so since the out of mind. the major cause of it is the haiho river, which remained untamed for so long. chairman mao's great call in 1963 "the haiho river must be brought under permanent control" expressed the burning desire of the people in the province to rid themselves of natural disasters. this is also a great strategic principle to change the province's agriculture in a foundamental way. inspired by this great call, the people, taking tachai production brigade -- national pace-setter in agriculture -- as their example, declared a heroic and unprecedented war to change the face of nature. they relied on their own strength and worked hard, defying difficulties and hardships. the cultural revolution and the movement to criticize lin piao and rectify the style of work have accelerated the work. hundreds of thousands of peasants turn out at the worksites every year. this plus the millions engaging in water conservation projects and farm improvement projects have created a great upsurge to harness the haiho river and transform nature, involving every people's commune and every production brigade. since the beginning of the cultural revolution, they have dug and dredged more than twenty major waterways, totalling more than 2,000 kilometres, including the new changwei river and the new tzuya river, dug and dredged more than 200 tributaries of the haiho river and more than 120,000 field ditches, and built more than 2,000 kilometres of dykes. now the lower reaches of the haiho river are crisscrossed by rivers and canals and inter-linked ditches. these form a water conservancy network that can both drain and irrigate, greatly raising the ability to discharge floods and drain waterlogged land.

the battle against drought has gone hand-in-hand with the battle against floods. we should have a long-term plan while solving immediate problems, and make an all-sided effort based on local conditions. our experience has taught us that only by beginning with immediate tasks while having a long-range objective, guarding against floods when there is drought and against drought when there are floods, can we remain invincible. digging wells against drought in hopei province is actually an important component of the work to control the haiho river. well digging goes on all the year round and has never ceased since the beginning of the cultural revolution. more pump wells irrigate more fields, which give good yields despite drought or excessive rain.

in order fundamentally to change the conditions of production and carry out chairman mao's policy of "taking grain as the key link and ensuring an all-round development," it is necessary to transform the hills, rivers, forests and cropland in both mountainous and plain areas comprehensively, and to build both main and auxiliary water conservancy projects. only in this way can we open broad prospects for an all-round expansion of grain, cotton, oil-bearing crops, bast fibre

plants, silk, tea, sugar-cane, vegetables, tobacco, fruit, medicinal herbs and other agricultural products, and have the initiative in developing agricultural production at high speed.

it is necessary to arouse the masses for scientific farming and transform the farming system to accelerate farm advances. in the past, some people held that it was impossible to plant cotton and grain and other crops in one plot. this view does not conform with reality. during the cultural revolution, experiments made by many people's communes and production brigades prove that inter-planting and introducing catch crops are important for raising per-unit yield. these methods make it possible to switch over from one crop to several crops a year so as to gather more on a limited area of land. bringing their wisdom into play, the masses have created various methods and accumulated experience in inter-planting. gratifying achievements have been made by the hohengcheng production brigade of chengan county in this respect. after years of repeated experiments in accordance with the characteristics of various crops, it succeeded in making full use of its space, sunlight and soil fertility, by inter-planting tall-stalked and low-stalked crops, heat-loving crops and crops which grow well in cool shade, tap rooted and rootlet crops, and early-ripening and late-ripening crops, and by growing grain, cotton, oil-bearing and other crops on the same unit of land. it turned a one-crop system into two, three or four crops in one year or seven crops in two years, thus making more effective use of land. this mass drive for scientific farming has contributed to the growth of agriculture. the people's long cherished hope that hopei will grow as much grain as areas south of the yangtze river is no longer a hypothesis but a realistic goal which can be attained through further practice.

agriculture cannot develop in isolation. its rapid growth requires support from all departments of the national economy. without their energetic support and without more farm machines from industrial departments, agricultural advance will be retarded. since the beginning of the cultural revolution, in line with chairman mao's general principle of "taking agriculture as the foundation and industry as the leading factor", communist party committees at all levels have mobilized industry for mechanizing agriculture, equipped it with advanced technique and supported its technical transformation. small factories run by counties and communes must be drawn into this work because they can obtain raw material and manufacture complete sets of equipment locally. hopei province emphasizes making unified plans and arrangements based on circumstances in each locality and unit and the possibilities of production, and keeps "walking on two legs" by "combining repairs with

manufacturing, while giving priority to repair work; simultaneously using modern and indigenous methods, while giving priority to indigenous methods; and developing both large and small enterprises, while giving priority to small ones". the province encourages small county- and commune-run industrial enterprises to serve agriculture directly. attention is also given to developing a network of farm machinery repair and manufacturing plants run by counties, communes and production brigades. at present, a number of counties can do major overhauls of farm machines locally, and minor overhauls are done in communes or even brigades.

MEDICAL SERVICE

Southwest China Autonomous Hsien Improves Medical Work

(NCNA-English Kunming, Jan. 27, 1974)

an autonomous county in southwest china's yunnan province has improved medical and health work for its minority nationalities.

the nanchien yi autonomous county has more than 140,000 people, and over 45 per cent are yi, hui, pai, lisu and other minority people, most of whom live scattered in valleys. they could not afford medical care under kuomintang reactionary rule before liberation. since liberation, the communist party and the state have paid close attention to their health, allocating funds for building hospitals and sending in medical teams to provide medical service. new advances have been made during the great proletarian cultural revolution. party organizations at various levels and medical institutions throughout the county are conscientiously carrying out chairman mao's directive "in medical and health work, put the stress on the rural areas". eight commune-run clinics have been expanded and three medical centres added in mountain villages since 1970. there are now 472 cooperative medical service stations run by production brigades and production teams with a total of more than 1,000 barefoot doctors and health workers.

the party organizations in the autonomous county train minority nationality barefoot doctors in short-term classes. some barefoot doctors are sent to study in medical schools. doctors from the county and communes go to production brigades in rotation to guide barefoot doctors and help sum up their experience and compare notes. barefoot doctors are now able to handle a number of common and recurrent diseases using both traditional chinese and western medicine, and many of them have learned acupuncture.

mobile medical teams are sent to make regular rounds in mountain areas. out-of-the-way villages in the langtsang and hsinming communes perched on high, cold mountains with dense forests are from 20 to 50 kilometres from one another. braving wind and snow and defying difficulties and hardships, the medical teams cross mountains and rivers to go to hamlets inhabited by yi, miao and lisu people.

the county has adhered to the principle of diligence and frugality in developing a medical service. chinese herbal medicine is used on a wide scale since medicinal herbs abound in the area. the county medical and health departments have since 1969 collected 90 tons of medicinal herbs every year from the peasants.

apart from its 1.3 hectares of land sown to medicinal herbs, one production brigade in the nanchien commune has collected wild medicinal herbs and produced herbal medicines in ointment, pill, tablet, powder and ampoule form for its own use. some peasants' homes have herbal hemostyptics and medicines to deal with bad colds, dysentery and infant indigestion and other common complaints. the incidence of ailment has fallen rapidly.

FUKIEN FRONT

Armymen and People at Fukien Front Cherish Taiwan Compatriots

(NCNA-English Foochow, Jan. 27, 1974)

the people's liberation armymen and people at the fukien front cherished their flesh-and-blood compatriots in taiwan province all the more during the spring festival.

fishermen of fukien and taiwan provinces often work in the same fishing ground and seamen of the two provinces sail along the same navigation route. they help each other in many ways. when vessels manned by taiwan compatriots are in danger at sea, armymen and people at the fukien front always go all-out to help them. they broadcast weather forecasts for taiwan fishermen and inform them of new fishing grounds and fish shoals. taiwan compatriots also help fukien fishermen.

a hurricane struck one day and a transport vessel of a p.l.a. naval unit was ordered to rescue a taiwan freighter in danger. captain liu chun-yuan piloted the ship at full speed. wind and waves made it difficult for the vessel to come near to the freighter. liu chun-yuan and several sailors jumped into the sea and swam more than 20 metres to tie the freighter to the naval vessel. after

two hours of struggle, the freighter was pulled out of danger.

some navymen took off their overcoats and gave them to the taiwan compatriots, and others prepared ginger tea and food for them. when the storm calmed down, the freighter took leave of the naval vessel with reluctance.

on another occasion, p.l.a. men at an outpost on an off-shore island spotted a taiwan fishing boat floating in danger. they immediately called on local armymen and fishermen to help the boat. the boat's propeller had got entangled by steel wire. the armymen and fishermen first pulled the boat out of deep waters. despite severe cold, twelve people then dived by turn to chop the steel wire off the propeller and repaired it. by the time the taiwan compatriots left it was already dawn. they were very grateful, saying: "we thank the people of the mainland."

there are frequent strong monsoons in the taiwan straits. the tungsheng production brigade of the kuantou commune in lienchiang county installed loudspeakers on 13 of its fishing boats to relay weather forecasts to taiwan fishermen. during the hurricane season, they stayed 24 hours a day at sea to report on coming hurricanes.

fishermen at the fukien front suffered a lot in the old society and they have profound sympathy for their taiwan compatriots who are still living in misery. when they see taiwan fishermen short of food, they give them rice, noodles, edible oil and salt. some vessels take with them hair-cutting tools, medicines and simple medical equipment to serve taiwan fishermen.

taiwan compatriots are increasingly moved by the concern shown by people of the mainland. when they meet fishermen from the mainland, they often say: "the motherland is fine. the people of the mainland are so nice." some say: "we poor fishermen in taiwan are bled white. our family will be starved if we don't come out to sea. we long for the early liberation of taiwan." others say: "chairman mao is great, the socialist motherland is great."

during the spring festival holidays, the armymen and people at the fukien front recalled their contacts with taiwan compatriots. they pledged to do their utmost to liberate china's sacred territory of taiwan.

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* FOREIGN RELATIONS *
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CHINA AND SOVIET UNION

Jen-min Jih-pao Article: Dead Soul of Confucius and Fond Dreams of New Tsars

(NCNA-English Peking, Jan. 27, 1974)

the "people's daily" on january 24 carried an article by the peking university and tsinghua university groups for mass criticism. entitled "the dead soul of confucius and the fond dreams of the new tsars -- a comment on the despicable performance of the soviet revisionists in worshipping confucius and opposing the legalist school", the article points out that the fundamental aim of the soviet revisionists in revering confucius and opposing the legalist school is to oppose china, and that the soviet revisionist renegade clique has degenerated into shameless renegades to the dictatorship of the proletariat and obstinate defenders of old traditions.

the article says, "in the past few years the soviet revisionist renegade clique has recruited a group of hack writers to whip up wave after wave of veneration for confucius and opposition to the legalist school, in the course of which sinister meetings were convened and a string of articles and treatises were published amid a big fanfare." "the soviet revisionist new tsars have outdone all reactionaries in the history of china in their veneration of confucius. they are truly worthy of being the 'smart' disciples of the 'smart sage' (confucius)."

the article says, "the soviet revisionists' fundamental aim in worshipping confucius and opposing the legalist school is to oppose china. the key point of all imperialist veneration for confucius abroad is to oppose or 'subjugate china'. lu hsun once said, 'i believe that if foreigners are to subjugate china, ... confucius would be even more revered'."

it says, "all the reactionaries in the past and the ringleaders of opportunism in the chinese communist party worshipped confucius. liu shao-chi and lin piao belonged to the confucius gang." "the criminal aim of the soviet revisionist new tsars in worshipping confucius is to support such disciples of confucius as liu shao-chi and lin piao and create counter-revolutionary opinion in an attempt to subvert the dictatorship of the proletariat in china, restore capitalism and turn china into a colony of soviet revisionist social-imperialism."

the article says, "way back in the early 1960s when our country encountered temporary economic difficulties and the class struggle at home and abroad was very acute and fierce, liu shao-chi who had talked glibly about the 'greatness of the old master confucius' impatiently came into the open, viciously attacking the general line, the big leap forward and the people's commune and stirring up an ill wind of 'extension of plots for private use, extension of free markets, increase of small enterprises with sole responsibility for their own profits or losses, and fixing of output quotas based on the individual households' and 'liquidation of struggle in china's relations with imperialism, the reactionaries and modern revisionism, and the reduction of assistance and support to the revolutionary struggle of other peoples'. at the same time, he once again dished up his sinister book on 'self-cultivation', feverishly peddling the ways of confucius and mencius. he directed a sinister meeting of worshipping confucius in shantung province, fanatically landing the 'benevolence' advocated by confucius as 'treating a person as a human being'. the soviet revisionist renegade clique also came out with a big fanfare in coordination, frenziedly attacking china's general line, big leap forward and people's commune. it flaunted the tattered banner of worshipping confucius and lauded the ways of confucius and mencius as 'humanism' and 'fraternity', in open support of the attempt of liu shao-chi and company to bring about a "peaceful evolution" in china.

"when china's great proletarian cultural revolution was at its high tide, the soviet revisionist renegade clique wailed forth dirges for liu shao-chi's downfall." "their hack writers clamoured that 'the confucian school stands for the establishment of a government of benevolence' and 'the overthrow of the power of a tyrant who failed to discharge his duties as a father'. they thereby gave a hint to lin piao to act on the will of his soviet revisionist masters, carry out subversive activities from within and realize the soviet revisionists' fond dream of subjugating china. hearts which have a common beat are linked. at the crucial moment of the victory of the great proletarian cultural revolution, lin piao the "super-spy" vociferously lauded confucius while conspiring to stage a counter-revolutionary coup d'etat." "the soviet revisionists dreamed of subjugating china whereas lin piao tried vainly to restore capitalism; the former wanted to be an overlord whereas the latter, a puppet emperor. they both prostrated themselves before the dead soul of confucius, performing a 'duet' of collaboration from within and without.

"by having recourse to the dead soul of confucius to support his faithful disciple lin piao, the soviet revisionist renegade clique is only repeating the old tsars' stock trick in their aggression against china," the article says. "when yuan shih-kai made a big noise of

worshipping confucius after the 1911 revolution in order to realize a comeback, a cultural spy of the old tsar at that time zealously extolled confucianism as 'china's unique and most fundamental doctrine', alleging that china would 'lose her culture' and 'not be able to make any progress forever' if she should abandon confucianism. he even spread the tale that the destiny of china lay in the 'revival of ancient ways'. all this was a terrific din calling for a monarchic restoration by yuan shih-kai and an attempt to provide the old tsar with a spiritual weapon to be used in their counter-revolutionary enterprise of making aggression against china. treading in the footprints of their predecessors and peddling the sinister idea that worshipping things ancient is justified, the soviet revisionist new tsars now describe confucianism as 'china's unique cultural treasure' and attack the current mass struggle in china to criticize confucius as a campaign to 'negate cultural traditions'. this is indeed a case of one black line running through two dynasties."

the article points out that the soviet revisionist renegade group has been beside themselves with joy at discovering the so-called "humanitarian tradition" in the 2,000-odd-year tomb of confucius and treat it as a priceless treasure which they think will serve their purpose of subjugating china. they add to confucius' "teaching of benevolence" a lustre of "fraternity", "love of man" and "humanitarianism" and preach his ways of government. according to this clique, confucius advocated that the ruler should "show concern for the people", "must not rely on violence" and should "exercise government by means of virtue". on the other hand, it vilifies the legalist school as an "inhuman" "ideological system of autocratic tyranny", curses the first emperor of the chin dynasty as "the most ruthless tyrant in world history". and madly defames the proletarian dictatorship in china as "dictatorial", "autocratic", "tyrannical" and "totalitarian" -- typical howls of attack unleashed by renegades from the proletariat exclamation the article says that "when we talk about dictatorship and violence, we should always remember a fundamental fact in history -- the division of society into classes."

the article says: confucius was a diehard apologist of the dictatorship of the slave-owners. "benevolence", "the rule of virtue" and other ways of government advocated by him were ways of oppression by which the slave-owning aristocracy tried to suppress the slaves. to suppress the newly rising forces of the landlord class, confucius killed shaocheng mou, a reformer, on charges of "disruptive acts against the government". where in this could one find an iota of "humanitarianism" in confucius or a trace of his "love of all men"? these hard facts have exposed confucius' hypocritical talk about "benevolence, righteousness and virtue" and laid bare the soviet revisionists' real intent of depicting him as a "humanitarian". the first emperor of the chin dynasty was an outstanding statesman of

the newly rising feudal landlord class. he followed the trend of the development of history, rejected confucius' and mencius' ways of government, applied laws advocated by the legalists, unified china through war, abrogated the vassalage left over by the slave-owning system, established a centralised dictatorship of the feudal landlord class on the basis of the prefectural system, and applied this dictatorship of ruthless violence in suppressing reactionary confucianists who were vainly trying to restore the slave-owning system. all these were revolutionary moves precisely to defend the dictatorship of the newly rising feudal landlord class. in attacking today the revolutionary violence and revolutionary dictatorship practised by the first emperor of the chin dynasty, the soviet revisionists are rowing in the same boat with dregs of the then reactionary slave-owning class.

the article points out that the soviet revisionist renegade clique worships confucianism, opposes the legalist school, and declares its veneration of confucius' idea to "rule by means of virtue" with a view to finding a ragged fig-leaf for its own fascist dictatorship. just like confucius, however, brezhnev and his ilk are out-and-out hypocrites. the soviet union under the rule of the revisionist renegade clique has today become a real big prison for the various nationalities. by "humanitarianism" it is practising in soviet society, the clique actually means the ruthless suppression of the working people while abetting traitors, trotskyites, counter-revolutionaries and bourgeois elements and reversing correct decisions made on them. as chairman mao points out penetratingly, "the soviet union today is under the dictatorship of the bourgeoisie, a dictatorship of the big bourgeoisie, a dictatorship of the german fascist type, a dictatorship of the hitler type."

the article says: historically speaking, the assumption of power by a newly rising class invariably goes hand in hand with a fierce class struggle in the realm of ideology, with "all the old ideas handed down by tradition" being "flung into the lumber-room as irrational", while all decadent and reactionary classes invariably beat the drums for "worshipping the ancients" and "restoring ancient ways" and make use of old traditions to resist the revolutionary current and preserve their rotten undertakings. to consolidate the newly established dictatorship of the landlord class and strike at the restorationist forces, the first chin emperor after unifying china decreed "burning of books and burying alive of confucianists". this was a revolutionary move to suppress the followers of confucius and mencius who advocated going back to the ancient, a revolution aimed at crushing the restorationist forces of the slave-owners in the realm of the superstructure, and an exercise of dictatorship over the reactionary class in the ideological and cultural fields.

the article continues: the great proletarian cultural revolution in china repudiates the moral poison of feudalism, capitalism and revisionism in the ideological field, firmly eliminates the "four olds" (old ideas, old culture, old customs and old habits) and extensively fosters the "four news" (new ideas, new culture, new customs and new habits), with the result that great, earth-shaking changes have taken place and are taking place in the entire ideological and cultural physiognomy of china. while revolutionary people all over the world acclaim in one voice the great victory of this revolution, the soviet revisionist renegade clique, proceeding from its reactionary position typical of exploiting classes, lets slip desperate and plaintive cries, which fully reveal the clique as a gang of diehard champions of old ideas, old culture, old customs and old habits of the exploiting classes.

the article goes on: what after all is the "culture" that the soviet revisionist renegade clique preserves for worship? the whole realm of ideology in the soviet union now under the rule of that clique is a strange mixture of whimsical ideas such as pan-slavism of the old tsars and social-imperialism of the new tsars, the decadent doctrine of confucius and mencius and "western culture" which is now much in vogue, religious fanaticism and inculcation of sex and robbery. the only thing that is outlawed in the soviet union is genuine marxism-leninism, the revolutionary ideology of the proletariat.

the article says: the great proletarian cultural revolution and the mass struggle to criticize lin piao and confucius in depth are an ideological revolution for thoroughly repudiating feudal, capitalist and revisionist ideologies. the more deeply this revolution develops and the greater successes it gains, the smaller are the chances of the soviet revisionists to restore capitalism in china. that explains why the new tsars are crying in despair in face of the great proletarian cultural revolution and the mass struggle to criticize lin piao and confucius now going on in china.

the soviet revisionist renegade clique's rabid attacks on china's great proletarian cultural revolution fully betray the new tsars' morbid fear of revolution. they fear that the tremendous impact of this revolution might arouse the proletarian revolutionaries and the masses of revolutionary people in their country to a revolt against them and therefore endanger their tottering rule.

the article says in conclusion: the broad masses of the soviet people who have a glorious revolutionary tradition will surely hold aloft the fighting banner of marxism-leninism, persevere in a protracted struggle, break down one obstacle after another, overthrow the reactionary rule of the soviet revisionist new tsars, re-establish the proletarian dictatorship in their country, and bring the soviet union back on to the road of socialism.

CHINA AND US

Chinese Medical Association Replantation Delegation Leaves US for Home

(NCNA-English Peking, Jan. 27, 1974)

the chinese medical association replantation delegation led by dr. chen chung-wei today left the united states for home after a visit to the country, according to a report from washington.

after its arrival in the united states on january 12, the delegation attended a three-day annual meeting of the american society for surgery of hand held in dallas, texas, and took part in group discussions. at the meeting chinese doctors presented two papers on limb replantation, which were warmly received by american doctors and other participants in the meeting, and had an extensive exchange of experience in hand surgery.

the delegation toured boston, louisville, salt lake city, san francisco, detroit and other american cities, where they visited hospitals, universities and factories, delivered academic papers and exchanged with american colleagues experience on replantation of severed limbs.

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* NATIONAL *
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CRITICISM OF LIN PIAO AND CONFUCIUS

The Fundamental Problem Lies in the Line and Has Nothing To Do with Destiny or Heaven

- criticism of Confucius' "viewpoint of heavenly mandate"

by

Chin Chi-tzu (靳纪子) of Hsishan production brigade, I-shui commune, Yang hsien, Shensi Province

(Peking Kuang-ming Jih-pao, January 14, 1974)

Confucius and his followers spread the fallacy of "death and life have their determined appointment; riches and honors depend on heaven." They nonsensically said that riches and poverty, life and death and calamities and blessings in this world were arranged by heaven, and "life" was preordained. This is entirely a lie used to deceive the people.

I am already 60 years old this year. I was sold as a child-bride at the age of two to another family and spent more than half my life in the sea of hardship of the former society. At that time, I also burned joss-sticks and worshipped Buddha and always prayed that the "gods in heaven" would protect me and give me a good life, but man-made misfortunes and natural calamities were too numerous to enumerate. I also worshipped the "sage" Confucius, but there was not a single student in my family. I also worshipped the "gods of fortune," but my family was poor and destitute. The several souls in my family labored all year long, but we often had only a single square meal a day. My husband was a mason well-known in my place, but we could only afford to live in a dilipidated hut. In 1943 there was a famine because of the drought, and not a single crop could be harvested. The poor people could look nowhere for help, and two died of starvation in my family alone. At that time, a woman land-owner still talked in terms of Confucius' "viewpoint of heavenly mandate" and said that

"the good fortune or adversity of a mortal is arranged by heaven. If a person is fated to be poor, he could not become rich." When I heard her words, no matter how hard I tried, I found them hard to accept. We poor people worked so hard all through the year. Why must we have to flee from famine, beg for food and even sell our children while the landlords who never stirred or even moved their limbs had so much money and could afford to enjoy high life? Could it be true that life was preordained?

In 1949, Chairman Mao and the Communist Party liberated our place and led the poor peasants to carry out land reform and wage struggle against the landlords. Our family was given a house and some land. We shook off the feudal yoke and began to lead a better life. Only then was I able to understand the truth that it was not that we poor people were destined to be poor, but it was the landlords and the rich people who kept us poor. The fat landlords depended on sucking the blood of the poor people to get fat, and the poor and lower-middle peasants had not enough to eat and not enough to wear because they were sucked dry by the landlord class. Later, the Party led us to set up mutual aid groups, cooperatives and communes, and we set foot on the bright road of socialism. Our barren hillside became a socialist new mountain hamlet.

In the past the western hill of ours was a drought-stricken slope with yellow clay. Now, we have turned it into neat and orderly terraced fields with hill-girding ditches and water pumping stations, and planted it to rice for the first time. In the past, we had to climb hills when we stepped out of the house because there was not a single road. Today, the highway reaches the door of every household. The hills are strung with high-tension power lines and loudspeakers are loudly relaying broadcasts. Things such as "light without the use of oil and plowing without the use of oxen" which we never dared even to dream about in the former society have now become a reality.

There were even greater changes in our family. During the days of the big leap forward in 1958, I gloriously joined the Chinese Communist Party. Educated by the Party, I learned plenty of revolutionary theories. I was elected by the poor and lower-middle peasant as president of the women's federation as well as a committee member of the Party branch of the production brigade. I attended many women's congresses of the administrative district and the hsien. The "poor devils" of the past have become the masters of the socialist state. Following the development of collective economy, living standards in my family have kept on improving. We have seven young and old members in our family, and we live in a five-room new house with tile roof. We have our own bicycle, radio and belongings never seen before prior to liberation. Our family has savings in the bank every year and we have all the clothings we want and all the food we need, and our days are getting better and better. People say that I am "lucky in my old age," but in my heart I understand clearly that it is all due to the blessing of dear old Chairman Mao.

The moment I heard sinister talks about the "concept of heavenly mandate" spread by Confucius, I was very angry at heart. I kept thinking again and again: Just take an old woman like myself for example. Why is it that I had to endure endless sufferings in the former society whereas I am able to enjoy countless blessings in the new society? Could it be that the latter

part of my life has suddenly taken a change for the better? That is not so! There actually are no such things as "gods of heaven" in this world. The view that "death and life have their determined appointment; riches and honors depend on heaven" propagated by Confucius and company was aimed at making use of the will of "heaven" to hoodwink poor people like us! They wanted us poor and lower-middle peasants to be happy and content in serving the landlords and rich people like draft animals, and to docilely accept their maltreatment. This actually means that they have the right to exploit us and we must submit to their oppression. This is a pliant sword that kills without drawing blood! Like a poisonous snake, it has wound itself on us poor people for more than 2,000 years in the past!

Now,after the criticism of Lin Piao and Confucius, our eyes have become sharper. In my view, death and life are not predetermined and riches and death do not depend on heaven. The fundamental problem lies in the line. Only with the wise and able leadership of Chairman Mao and the Chinese Communist Party could there be a socialist new China and could we poor and lower-middle peasants what we are today. Lin Piao and company were poisonous seedlings sprouting from the black root of Confucius, and such kind of trash as the "concept of heavenly mandate" peddled by them was for beguiling the minds of people. They vainly attempted to fundamentally pervert the basic line and policies of the Party, topple the dictatorship of the proletariat, restore capitalism, build up once again the landlords, rich peasants, reactionaries, evil elements and Rightists who have already been overthrown by us and make us poor and lower-middle peasants suffer all over again and go through a second round of punishment. We must firmly refuse to listen to their deceitful talks.

Lin Piao and Confucius wore the same pair of trousers and recited the same set phrases. Although they are both dead, the pernicious influence spread by their reactionary theories has still not been completely eliminated. We must raise high the banner of the revolutionary mass criticism, criticize thoroughly the fallacies of Lin Piao and Confucius, and eradicate their pernicious influence.

* * *

Be Able To Accept a Higher or Lower Post and Work for the People

- refuting the fallacy of "three months without being employed by some sovereign, he looked anxious and unhappy" as propagated by Confucius and Mencius

by

Wen Chin-yü (温金玉), deputy secretary of the provisional Party committee of the Wuhan Municipal Light Industry and Chemical Import and Export Company

(Peking Kuang-ming Jih-pao, January 14, 1974)

Mencius said: "If Confucius was three months without being employed by some sovereign, he looked anxious and unhappy. When he passed from the boundary of a state, he was sure to carry with him proper gift of introduction." ("T'eng Wen Kung Part II" in The Works of Mencius) This means that if Confucius was not being employed by some sovereign for three months, he would feel anxious and unhappy as well as extremely worried. Whenever he arrived at a country, he would bring with him proper gifts of introduction to seek an audience with the sovereign and hoped that he would be put into service. From this we can see how fascinated was Confucius with the prospect of becoming an official! For the sake of becoming a high official, Confucius spent all his life dashing from place to place and resorted to every means to seek advantage for himself. The most successful period of his life was when he became the Minister of Crime for the State of Lu at the age of 55 ("Superintendent of Police" and concurrently Minister of Justice) and his luck in office seemed to be running well, for he actually was Acting Prime Minister as well. However, his luck did not last, and after in office for only three months, he was chased out by Chi Huan-tsu who represented the forces of the newly emerging landlord class. With a heavy heart, he had to leave the State of Lu and go to other states to seek office. Thereupon, he made a study of conditions in various states to see where he could go to obtain high office. After careful deliberation, he discovered that he could neither go to the north nor to the east, and that there was only some hope for him by going to the State of Wei in the west.

However, after he came to the State of Wei, Wei Ling Kung was afraid he might make trouble and sent people to keep him under surveillance. This was too much for him, and he departed from the State of Wei. However, his visits to some other states also fared poorly. If he was not slighted by the feudal princes and ministers in power, he was beleaguered by the populace and he nearly lost his life. He could only brazen-facedly return to the State of Wei and meekly and humbly accept an audience with Nan Tzu, the wife of Wei Ling Kung, and tried to obtain an appointment through the influence of Nan Tzu in the State of Wei. However, although he put his eloquence at work to canvass for support everywhere, and bragged that "if anyone were to use me, in one year I can help you run the country properly and within three years I can produce great accomplishment," nobody bothered to pay him any attention. He ran into blank walls in every direction and was "repeatedly chased away like a homeless cur."

We could not help from asking: Why was Confucius so anxious to become an official? Confucius' sole purpose in becoming an official was naturally to realize his counter-revolutionary political aspiration, which was to save the system of slavery of Yin and Chou dynasties on the brink of total collapse: "If anyone employs me, may I not make an Eastern Chou?" (Confucian Analects: "Yang Huo") However, this also showed that this "sage" who had been honored by the reactionary ruling classes of all ages as the "greatest sage and ancient teacher" was actually a power-hungry professional bureaucrat greedy for fame and gain. His faithful successor Mencius admitted of his own volition: "The loss of position to an officer is like the loss of his kingdom to a prince." "An officer being in office is like the plowing of a husbandman." ("T'eng Wen Kung Part II" in The Works of Mencius) From this we can see that a scholar who was out of office would be like a prince who had lost his kingdom and would be out of work. An office to a scholar was no different from farming to a peasant, and if he ceased to be an official, he would become "unemployed." All exploiting classes in history were like that, and they looked upon becoming officials to lord it over the people and exploit and suppress the people as their "job." It was not at all surprising that they went all out to propagate such reactionary thoughts as "those at the top are superior and those at the bottom are inferior" and "those who labor with their mind govern others; those who labor with their strength are governed by others" of Confucius and Mencius.

However, Lin Piao still wildly peddled such reactionary thinking of Confucius and Mencius in socialist China which had overthrown the exploiting classes. Like Confucius and Mencius, he stood entirely on the side of the exploiting classes, saw the revolutionary people who served as cadres and those of the exploiting classes who served as officials in the same light, and maliciously attacked sending revolutionary cadres to the lower level to do manual labor and taking the "May 7" road as "unemployment in disguise."

The great leader Chairman Mao said: "The cadres of our Party and state are ordinary workers and not overlords sitting on the backs of the people." He also pointed out, "Be one of the common people while serving as an official." This profoundly pointed out the essential difference between the cadres of the proletariat and the officials of the exploiting classes. The proletariat and its political party regard the emancipation of all mankind as their mission, and the Communist Party that leads this cause has no other private interests of its own besides the interests of the proletariat and the broad masses of people. Proceeding precisely from this point, it is essential that revolutionary cadres are able to accept a higher or lower post and to lead the life of "officials" as well as the people. They are required for revolutionary work and for realizing the grand enterprise of communism. Because of this, in the revolutionary ranks, there are only different categories of revolutionary work and there is no distinction in ranking and standing. This is entirely different from the sense of honor and disgrace caused by promotion and demotion to the bureaucratic politicians of the exploiting classes. The sending of cadres to take part in manual labor and to "May 7" cadre schools is necessary for forging close ties with the masses and opposing and guarding against revisionism, and fundamentally speaking, necessary for consolidating the dictatorship of the proletariat.

Take me for example. After my arrival at the cadre school, through learning from the poor and lower-middle peasants and tempering myself diligently, I have rid myself of the "philosophy of survival," taken up a new work station with radiant revolutionary vigor, and continued to contribute my efforts to the revolution. Can this be called "unemployment"? The fallacy of so-called "unemployment in disguise" is entirely the poison of the teachings of Confucius and Mencius. The reactionary objective of Lin Piao and company was to use the moribund and odious teachings of Confucius and Mencius spread by the exploiting class to deceive and corrode our cadres in a vain attempt to transform the cadres of our Party into tools for implementing their revisionist line and restoring capitalism. This naturally will come to naught! Today, in the in-depth development of the movement to criticize Lin Piao and rectify the style of work, we must thoroughly criticize the reactionary fallacies of "unemployment in disguise" of Lin Piao and the "three months without being employed by some sovereign, he looked anxious and unhappy" of Confucius and eliminate their influence.

* * *

Women Can Prop Up "Half the Heaven"

- a criticism of the reactionary thinking of Confucius and Mencius that discriminates against women

by

the "Red Detachment of Women Squad" of Kuchiningjulien Plant, Inner Mongolia

(Peking Kuang-ming Jih-pao, January 14, 1974)

Confucius, who for the past 2,000 and more years had been played up by reactionary ruling classes as a "sage," was a spokesman for the slave-owning class on the decline. For the sake of upholding the reactionary rule of the slave-owning class, he concocted a complete set of "teachings of propriety" and "principles" which discriminated against women. He uttered such nonsense as: "Of all people girls and servants are the most difficult to behave to." He regarded women and slaves as the lowest of the "mean people." This reactionary fallacy was all along used by reactionaries as the spiritual shackle for enslaving our working women. In the dark society of the past, the broad masses of women were bound by the four thick ropes of political authority, clan authority, religious authority and masculine authority and dominated by reactionary clannish thinking and feudal ethical education such as the "three bonds and five constant virtues" and "three states of dependence and four virtues." Women had no position whatsoever politically and economically and were repressed to the lowest strata of society. The sanguinary fact that innumerable class sisters were driven to their death or were driven insane was a telling denunciation of how the reactionary ruling class had used the ways of Confucius and Mencius to cruelly oppress the working women as well as a relentless exposure of the ways of Confucius and Mencius. It fully explained that the ways of Confucius and Mencius were man-eating ethical education and blood-sucking morality to the working women.

Why did Confucius and Mencius, these political representatives of the slave-owning aristocracy, so discriminate against and cruelly oppress the working women? This was determined by their reactionary class stand and class interests. Confucius lived in a period which witnessed the gradual decline of the system of slavery and the ascendency of the newly emerging feudal forces. At that time, he stubbornly stood on the side of the slave-owners and firmly opposed the reforms of the newly emerging feudal system. The essence of his thinking was to uphold the rule of the slave-owning aristocrats and to prove by theory that the working people deserved only to be exploited, enslaved and ruled, which meant that they must unreservedly uphold caste system of the stern and severe slavery system. Confucius regarded the establishment of authority of the husband and the suppression of women as one of the foundations of the rule of slave-owners. Because of this, the cruel oppression of women was not due to the biological distinction between men and women, but rooted in the social system dominated by a small handful of the exploiting classes. The reactionary theories and ways of Confucius and Mencius which discriminated against women were precisely in the service of upholding such reactionary rule.

Only the proletariat can emancipate all mankind and make the most radical rupture with traditional concepts. Under the wise leadership of the great leader Chairman Mao, the Chinese people have toppled the three mighty mountains of imperialism, feudalism and bureaucratism after a long and heroic struggle. We working women have been emancipated and are able to stand on our own feet as masters of the state and become an indispensable and vigorous new force in the three great revolutionary movements. However, for the sake of toppling the dictatorship of the proletariat and restoring capitalism, swindlers of the Liu Shao-ch'i and Lin Piao type clung desperately to this political corpse of Confucius and nonsensically said that the thinking of Confucius still possessed "logical factors" even today. They also slandered our women as "backward in thought and ideas" which was indeed reactionary in the extreme! By moving lock, stock and barrel the reactionary theories of Confucius and Mencius which showed utter contempt for women, Liu Shao-ch'i and Lin Piao had an ulterior object in view. By propagating that women were born "backward" and "ignorant," they endeavored to use idealist transcendentalism to hoodwink the broad masses of working women, oppose our studying of Marxism-Leninism and Mao Tse-tung's thought and oppose our taking part in the three great revolutionary movements so that they could achieve their sinister activities of smothering the socialist activism of the broad masses of working women and carry out their capitalist restoration more easily.

Swindlers of the Liu Shao-ch'i and Lin Piao type tried to use this rope of the teachings of Confucius and Mencius to tie up once more the working women. This was entirely a pipe-dream. Under the condition of the dictatorship of the proletariat and the brilliant guidance of Chairman Mao's revolutionary line, we working women have fully brought our wisdom and ability into play in the cause of socialist revolution and construction. We are truly able to prop up "half the heaven" and have become a mighty force in socialist revolution and construction. This mighty force cannot be put down by any reactionary force.

In the great proletarian cultural revolution, our "Red Detachment of Women Squad" has in accordance with Chairman Mao's teaching--"Times have changed, and today men and women are equal. Whatever men comrades can accomplish, women comrades can do too"--shouldered all the work of the soap-pressing section. Because we did not understand the technique, we adhered to the principle of practice first. By working as we learn and learning as we work, we eventually mastered the technique of soap-pressing production. We also set the peak record by pressing 5.536 tons of soap a shift and were encouraged by the Party and the people.

Last year, our squad leader Chao Hsiu-mei, was entrusted by the broad masses of Party members and the people of the Ulanchap League, to gloriously attend the 10th National Congress of the Chinese Communist Party. Under the impetus provided by the 10th Congress, beginning after the busy oxen and sheep production season began last year, we again threw ourselves into the frontline of ox and sheep butchering. We not only shouldered the work which formerly was carried out by men, but also were able to do a better job. Facts have proved that women are a mighty force in socialist revolution and construction. No matter how maliciously the agents of the reactionary ruling class attack and vilify our working women, they can never obliterate the great role played by the broad masses of women in socialist revolution and construction under the guidance of Chairman Mao's revolutionary line or obstruct us from valiantly forging ahead along Chairman Mao's revolutionary line.

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Tsinghua University Runs Cadres', Workers' Study Classes To Deepen Criticism of Lin Piao and Confucius

(NCNA-English Peking, Jan. 29, 1974)

the tsinghua university committee of the chinese communist party ran study classes recently for cadres and workers as a step to deepen the criticism of lin piao and confucius.

those attending the classes summed up their study this way: lin piao was an out-and-out disciple of confucius. his reactionary political, ideological and organizational line as well as his counter-revolutionary tactics were closely linked with confucius' reactionary ideology. criticism of confucius is a component part of the criticism of lin piao and is an important political struggle.

lin piao followed confucius' example: he advocated "subduing one's self and returning to propriety" in an attempt to restore capitalism; he preached the theory of innate genius, alleging some being "born in possession of knowledge", in an attempt to usurp party leadership and power; he spread the idealist conception of history that "the wise of the highest class and the stupid of the lowest class cannot be changed", maliciously slandering the working people; he advertised "virtue", "benevolence and righteousness" and "loyalty and forbearance" to attack the dictatorship of the proletariat; he peddled the "doctrine of the golden mean" to oppose the marxist philosophy of struggle; he applied the reactionary worldly philosophy of confucius and mencius in forming a conspiratorial clique and plotting; he attacked the "may 7" road by advocating the exploiting class ideology that "those who labour with their minds govern others; those who labour with their strength are governed"; he told his children to believe in confucius and study confucian canon in dreaming of a hereditary lin dynasty. all this showed up clearly the ultra-right essence of lin piao's line.

through study the cadres and workers recognized that confucianism-menciusism was the reactionary ideological weapon used by the representatives of all reactionary ruling classes in chinese history to oppress the working people. lin piao believed in confucianism-menciusism and did his utmost to peddle it precisely because he wanted history to go back, change the party's basic line and restore capitalism. "to subdue one's self and return to propriety" -- this was confucius' reactionary programme for restoring the old order of the slave system of the western chou dynasty. lin piao more than once said: "of all things, this is the most important -- to subdue one's self and return to propriety". lin piao

used these terms about restoring the old order in a bid to restore capitalism and this was part of his counter-revolutionary scheme to subvert the dictatorship of the proletariat.

they pointed out that, to restore rule by the slave-owners, confucius and mencius arrogantly demanded: "if heaven wishes the empire to enjoy tranquility and good order, who is there besides me to bring it about?" lin piao compared himself to a "divine horse", claimed himself to be the "highest among men" and a superman, blustering: "a divine horse in the sky, going and coming unhampered and free". his die-hard accomplice chen po-ta echoed this. these were repetitions of positions taken by disciples of confucius and mencius. the ambition of lin piao and company was to stage a coup d'etat and bring about a restoration and a fascist dictatorship.

the cadres and workers linked lin piao's plot for a restoration with the statements and moves of many historical figures who plotted coups d'etat and with the facts of class struggle in today's society and came to the conclusion that all this was inseparable from confucianism-menciusnism. therefore, to prevent a capitalist restoration and continue the revolution, it is necessary to deepen the criticism of lin piao and confucius and, in particular, grasp their ultra-right essense, their plot for a restoration.

the cadres and workers linked the study with class struggle and the struggle between the two lines in the field of ecucation, and with the remoulding of the world outlook of intellectuals. they pointed out that criticism of confucius was also a struggle to transform one's own world outlook. some of them pointed out that confucianism-menciusism, having prevailed in china for more than 2,000 years, exerted a deep influence on intellectuals. looking down upon workers and peasants, despising labour, regarding knowledge as one's private property and seeking to sell it at a good price, observing the doctrine of the golden mean, advocating the concept that he who excels in learning can be an official, etc. -- such were the ideological problems often found among intellectuals. only by criticizing confucianism-menciusism could the roots of these ideological problems be exposed. therefore, deep-going criticism of lin piao and confucius would help the intellectuals remould their world outlook.

the cadres and workers shared the view that such deep-going criticism was a major issue concerning the consolidation of the fruits of the great proletarian cultural revolution, the consolidation of the dictatorship of the proletariat and the prevention of a capitalist restoration. it was a thorough-going revolution against old culture, traditions and ideology. it was in line with the need to transform the superstructure and to remould intellectuals. therefore, it was necessary to be guided by the party's basic line,

continue to deepen the criticism of lin piao and the ultra-rightist nature of his line, and the ideas of worshipping confucius and opposing the legalist school.

after the study classes, the cadres and workers continued to study relevant marxist-leninist writings and chairman mao's works and collected material to prepare for further revolutionary mass criticism. preparations are well under way for an exhibition criticizing confucius, designed to help promote this mass criticism.

Tientsin Cold-Rolling Strip Steel Mill Workers Combine Criticism of Lin Piao with That of Confucius

(NCNA-English Tientsin, Jan. 30, 1974)

the communist party organization and workers of the cold-rolling strip steel mill in tientsin, north china, combine the criticism of the ultra-right essence of lin piao's counter-revolutionary revisionist line with criticism of confucius and mencius.

the mill began to do this after the tenth party congress, taking the criticism of confucius as an important component of the criticism of lin piao. leading mill cadres helped workers of a shop run a study class to criticize confucius, organized lectures, and helped them study related books and articles. the workers came to recognize that lin piao's reactionary ideology was rooted in confucianism-menciusism. a shop-wide study high tide soon arose. workers opened fire at lin piao and confucius by big-character posters, blackboard bulletins and wall newspapers. they listed what confucius had said and what lin piao said more than 20 centuries later to draw parallels.

for instance, confucius advocated "subduing one's self and returning to propriety" in order to restore the old order of the slave system of the western chou dynasty whereas lin piao advocated "subduing one's self and returning to propriety" in order to restore the capitalist system. confucius preached the need to "sacrifice one's life to preserve one's virtue complete" whereas lin piao in his programme of counter-revolutionary armed coup d'etat clamoured that "if one cannot succeed in one's mission, one must preserve one's virtue complete."

these reactionary utterances had the same roots, they pointed out.

veteran workers said: "although we have never read any writings by confucius, we will not allow lin piao to use such reactionary thinking to stage a capitalist come-back. criticizing confucius is a deep-going way to criticize lin piao. it means defending the fruits of the great proletarian cultural revolution and the dictatorship of the proletariat."

the experience of this workshop was popularized throughout the plant. the workers and staff were busy collecting material and making verbal or written criticisms of lin piao and confucius. wall newspapers and blackboards had articles condemning the pair.

the revolutionary mass criticism helped the workers see more clearly lin piao's reactionary features. worker yu yung-chang said: "in the old society the landlords and capitalists revered confucius as a 'sage'. we workers however got no benefit from this 'sage', but tasted every bitterness at the hands of the landlords and capitalists who forced us to work like beasts of burden by flaunting the 'sage's' words about benevolence, righteousness, propriety and virtue. confucius was the 'sage' of the landlords and capitalists, but the enemy of the labouring people. lin piao peddled confucian ideas, which shows that he was a representative of the landlords and capitalists."

through the criticism, the workers recognized the philosophical identity of lin piao and confucius and mencius. the theory of "innate genius" advocated by lin piao was a refurbished version of the reactionary idea of "being born with a possession of knowledge" preached by confucius. lin piao's reactionary views about the labouring people are based on the idealist conception of history as expressed in confucius assertion that "the wise men of the upper class and stupidity of the lower orders cannot be changed". lin piao did everything in his power to spread such reactionary nonsense so as to restore capitalism and establish a lin dynasty.

this criticism campaign, many people said, helped them see things more clearly. in order to prevent a capitalist restoration it was imperative to break resolutely with ideas several thousand years old. the workers roundly condemned lin piao's vicious slanders against the may 7 cadre schools and against the young people going to work in the countryside. they enthusiastically supported the great achievements of the cultural revolution and supported emerging socialist things. they sent their children to settle in the rural areas, selected workers to attend college and helped strengthen leadership over the workers' mao tsetung thought

propaganda teams stationed in colleges and schools. they redoubled their efforts to train successors to the revolutionary cause of the proletariat, grasp revolution and promote production, and make outstanding achievements with which to strike back at lin piao and the handful of class enemies who threw mud at the cultural revolution.

Four New Booklets on Criticism of Lin Piao and Confucius

(NCNA-English Peking, Jan. 30, 1974)

four booklets have been issued by the people's publishing house to meet the needs of workers, peasants, soldiers and cadres for deepening criticism of lin piao and confucius.

among these are "selected passages from lu hsun's works in criticism of confucianism-menciusism" and the first two volumes of the "collection of articles in criticism of lin piao and confucius". volume one of the collection consists of eight articles, including "confucius -- a thinker who stubbornly upheld the slave system" and "the struggle by materialism against idealist apriorism during the western and eastern han dynasties" by yang jung-kuo, professor at chungshan university, and "was confucius and educator for the whole people?" by tang hsiao-wen. volume two is a monograph by yang jung-kuo entitled "confucius -- a 'sage' of the reactionary classes". the fourth booklet is "an anthology of statements by feudal and bourgeois scholars worshipping confucianism and advocating restoration of the ancient".

PEOPLE'S LIBERATION ARMY

Under the Inspiration of the Spirit of Tach'ing

- deeds of a certain unit of the Shenyang PLA Units in learning from Tach'ing

(Peking Jen-min Jih-pao, January 12, 1974)

Three years have elapsed since a certain unit of the Shenyang PLA Units left the Tach'ing Oilfield after completing the "three-support-and-two military" task of "supporting industry, agriculture and the Left, exercising military control and giving military training." In these three years, the broad masses of commanders and fighters of this unit have brought the spirit of Tach'ing with them wherever they go. Inspired by the spirit of Tach'ing, this unit is taking big strides forward along Chairman Mao's revolutionary line.

I

In November 1970, on the eve of the unit's departure from Tach'ing, the workers again and again drove home the point: "The excellent situation of the revolution and production in Tach'ing is entirely due to the guidance of Chairman Mao's revolutionary line. The same principle applies to army building. It's hoped that no matter where you comrades go, you will never forget this." A few cursory words packed with such fervent hopes. The cadres and fighters bore these words firmly in mind.

Once, the Party committee of the regiment sent chief of staff Comrade Chang Yü-ch'in to the 5th company to give the company training in assault tactics. In view of the toughness of the job and the pressure of time and faced with new recruits, how should he start with his work? At night, when Chang Yü-ch'in opened the "Selected Works of Mao Tse-tung" presented him by Wang Chin-hsi, the scene of how he, together with the iron man, "grasped the key link to make things fall into place" three years ago again floated before his eyes.

That was what happened in the "1268" well-drilling team of the Tach'ing Oilfield shortly after they started working together. The "1268" well-drilling team was a newly formed one with few old workers and a relatively poor foundation. It had all along lagged behind in production. To alter the backward features of this team, Comrade Wang Chin-hsi and Chang Yü-ch'in came together to this unit. The moment the iron man dropped his knapsack he went into the midst of workers to investigate and look into things. He joined the workers in studying the Party's basic line. It was found that the root cause of the backward production situation lay in the interference of the revisionist line and the sabotage of the class enemy. Therefore, he led the whole team in igniting the raging flames of revolutionary mass criticism and in criticizing the counter-revolutionary revisionist line. The class enemies who stirred up trouble behind the scenes were dragged out. Class struggle is effective once grasped. The features of the "1268" well-drilling team quickly changed. The footage of drilling done by the well-drilling team exceeded 100,000 meters a year. It became an advanced collective in the Tach'ing Oilfield.

Recalling the past, chief of staff Chang became suddenly enlightened. He was determined to learn from Comrade Wang Chin-hsi. The training ground of the 5th company was laid out as a revolutionary mass criticism battlefield. The cadres and fighters seriously studied writings by Lenin and Chairman Mao on the nature of imperialism and studied the Party's basic line, and penetratingly exposed and criticized the crimes of aggression committed by Soviet revisionism and US imperialism. Revolutionary mass criticism aroused the indignation of the broad masses of commanders and fighters and gave a hefty boost to the drilling activism of cadres and fighters. Braving the scorching sun and sweating profusely, the commanders and fighters of the whole company went through rigorous training in strict compliance with the demands and successfully accomplished such military training tasks as shooting, handgrenade-throwing, bayonet fencing, obstacle-clearing, military physical culture, etc.

Like the leading cadres at various levels of Tach'ing, the cadres of this unit kept a grip on important matters, on the line and on political-ideological work to give impetus to army building.

In June the year before last, to acquire Tach'ing's good experience in criticizing Lin Piao and rectifying the style of work, Liu Shao-hua, standing committee member of the regiment Party committee, and several cadres came to the Tach'ing Oilfield to look for experience. In Tach'ing, they visited 16 basic-level units. From the old oilfields well known to them to the new oilfields that had just been tapped, from the side of the drilling machine to the construction worksite, from under the derrick to the mess hall and the dormitory, they saw for themselves the flames of revolutionary mass criticism raging everywhere in the Tach'ing Oilfield. They also saw for themselves the good style of the leading cadres at various levels of Tach'ing who personally went to the forefront to conduct investigations and studies in a down-to-earth manner, to unearth problems in time, to sum up experiences continuously and to keep a firm and proper grip on the good style of criticizing Lin Piao and rectifying the style of work. "The criticism of Lin Piao and rectification of the style of work must be deep-going and the leading cadres must go to the lower level." The precious experience of Tach'ing deeply enlightened the leading cadres of the unit. That night, they analyzed the situation of the criticize-Lin Piao and rectify-style campaign of the whole regiment and formulated measures. The following day, the members of the Party committee led over 30 cadres at and above the battalion level and official personnel to go deep into the midst of 17 company units.

Liu Shao-hua came to the 2nd company which was being occupied with construction work. At that time, the tasks of this company were heavy and the time schedule was tight. With their eyes riveted to the pace of work, some members of the Party branch neglected the movement to criticize Lin Piao and rectify the style of work. Liu Shao-hua accordingly used the deeds of Tach'ing workers in grasping matters of top importance and in promoting the continuous development of all kinds of work to educate everybody. He also rendered the Party branch concrete help in linking the reality of class struggle and the two-line struggle with the serious study of Chairman Mao's teaching, "The correctness or incorrectness of the ideological and political line decides everywhere." He thus raised the understanding of the Party branch in grasping well matters of top importance. He educated the "squad members" and gave the lead to a company of men. In the

criticize-Lin Piao and rectify-style campaign, all commanders and fighters of the whole company were pace-setters. At the construction site, everyone was a brave fighter. The revolution gave impetus to production, and the 2nd company fulfilled its construction task one month ahead of schedule with both quality and quantity insured.

II

When leaving Tach'ing, the cadres and fighters of this unit brought with them copies of Chairman Mao's works presented them by the workers of Tach'ing. They also brought with them the kind of painstaking spirit displayed by the workers of Tach'ing in the study of revolutionary theories. Over the course of several years, the revolutionary style of the workers of Tach'ing have taken root, flowered and borne fruits here.

Lenin's "Materialism and Empirio-Criticism" is a relatively tough book. When reading this book, regiment deputy political commissar Shu Nai-fu was busy with work and pressed for time. Under the circumstances, he thought how did the iron man find time for study? When he encountered difficulties in study, he mused, how did the iron man "gnaw at a tough bone" in study? With the drive of "a bull" of the iron man, deputy political commissar Shu finally managed to read through this book carefully three times. When he read the book for the first time, he delve deep into and slowly digested the question of whether the origin of the world is material or spiritual. He acquainted himself with the principle "matter being primary" and criticized idealist transcendentalism advocated by Lin Piao. When he read it the second time, he centered his study on Lenin's writings on "absolute truth and relative truth," and criticized Lin Piao's idea of "hitting the peak" and "theory of genius." When he read the book the third time, he centered his study on Lenin's writings on the two-line struggle in philosophy, and fundamentally exposed the ultra-Right essence of Lin Piao's counter-revolutionary revisionism. In the past few years, deputy political commissar Shu combined the criticize-Lin Piao and rectify-style campaign with the repeated study of "Critique of the Gotha Program," "Imperialism Is the Highest Stage of Capitalism," "On the Correct Handling of Contradictions Among the People" and other works by Marx, Lenin and Chairman Mao, and came to understand something about Marxism and effectively guided his own revolutionary practice.

The cadres walked ahead with the fighters close on their heels.

Once, the 7th squad of the 2nd mechanized company of this unit went with the company unit to the "Great Wasteland in the North" to rush through the wheat harvest. They started work every day at the crack of dawn with twinkling stars in the sky just fading out of sight. They stopped only when the sky became studded with glittering stars. Individual comrades said, "A day's labor is tiring enough to justify postponement of study." Squad leader Liu Ping-ch'üan took out an exquisitedly made tiny oil lamp. On its cup-shaped body were inscribed in a steady and forceful hand the Chinese characters: "Mind occupied with the motherland, eyes riveted to the world." Anyone could take in at a glance all that the lamp manufacturers wanted to convey with the inscription. Just a tiny lamp was enough to send the fighters' minds whirling with thoughts.

It turned out that this lamp was a gift presented to the 7th squad by the workers of the 2nd company (中队) of the 1st brigade (大队) of the Tach'ing Oilfield Construction Command Headquarters at the time of the unit's departure. On it were pinned the infinite hopes of the workers of Tach'ing: "Running south and north, you will often find yourselves in places without electric lights. We give you this oil lamp in the hope that you will study still better Chairman Mao's works." Just a tiny lamp conjured up in the mind of everyone the scene of the workers of Tach'ing who started an enterprise amidst hardships in those years doggedly studying the "two theories" at the fireside and in the cowshed. The expectations of the Tach'ing workers came back to everyone's mind. The fatigue of a day's work was forgotten, and there came a new flow of strength. Thereafter, no matter how tired and how stormy it was, the fighters of the 7th squad gathered around the tiny lamp every night conscientiously reading and studying. In the one month of wheat harvesting, they went through four works including "The Communist Manifesto" and "On the Army's Self-Sufficiency in Production and On the Importance of the Great Rectification and Production Campaigns." Together with their comrades-in-arms, they triumphantly accomplished the wheat harvesting task, and were cited by the higher level.

III

In 1970, the armed force unit was required to carry out a construction task. Just as the 5th company came to the crucial stage of tunnelling and revetting, there came a spell of rainy weather. As it rained, the water-carrying carts couldn't go uphill. For lack of water, the pneumatic drills couldn't work. The revetting job couldn't go on. But at the worksite the placard bearing the words, "Learn from the iron man and be the iron man" injected the cadres and fighters with infinite strength in overcoming difficulties. Everyone said, "In those days, the iron man organized workers and their relatives to fetch water and sink wells. Could we not also carry water to do construction work?" Thereafter, whenever it rained, several tens of water carriers wound their way through the mountain trails like a dragon. Fetching water downhill involved a round trip of over 5 li. On the way, one had to cross a mountain ridge. Especially on rainy days, the mountain trails were treacherous and slippery. A misstep would send one tumbling downhill together with his bucket. But the fighters paid no attention to this and kept sending bucket after bucket of water uphill every day. Later, the well dried up, and they sank a new well with their own hands. As one well dried up, they started sinking another. By the time the job was completed, they had drained nine wells and sunk ten.

The revolutionary spirit of hard struggle of the workers of Tach'ing aroused the cadres and fighters of this unit in fighting hard and working vigorously for the socialist cause. It also inspired the cadres and fighters in unswervingly following the road of self-reliance.

In the spring of 1972, the repair shop of the regiment accepted from the higher level the task of building iron cars in preparation against war. For a repair shop capable of only handling minor repairs in the past, the job was a really tough one. Technique was as lacking as equipment. Nor was there any drawings. But at the very thought of the revolutionary spirit of Tach'ing workers who started an enterprise amidst hardships, everyone said, "We compare

favorably when it comes to general conditions. Regarding difficulties, we have much fewer in our way. As to what we are deficient in or short of, it may as well said that we are first of all deficient in that kind of revolutionary spirit of the workers of Tach'ing and short of their revolutionary drive." Determination came with a way out. Learning that a local unit was capable of building iron cars, they immediately sent people over to learn the ropes. Because they had no material besides buying some scraps, they looked for waste iron plates and angle iron from different sources. To build the car body, an iron plate had to be rolled up at both ends. Because the repair shop had not the kind of machine for such a job, they devised the clumsy method of having the iron plate cut up first and welded together again. Because they had no shearing machine, they adopted the method of the ants that gnawed at a bone and used a saw to cut away bit by bit the parts of the steel plate that had to be shorn. Under the inspiration of the spirit of Tach'ing and with the concerted efforts of cadres and fighters, the iron car was finally built. In two years, apart from fulfilling its regular tasks, the repair shop built 13 iron cars. At the sight of these ingenious and compact iron cars, everyone couldn't help saying, "The repair shop is abloom with the flowers of Tach'ing!"

- Jen-min Jih-pao Correspondent

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PLA Frontier Guards Cherish People

(NCNA-English Peking, Jan. 29, 1974)

frontier guards of the chinese people's liberation army have conscientiously studied the party's national policy, disseminated the party's basic line and increased their service to people of various nationalities during the 1974 new year and spring festival in the movement to support the government and cherish the people. this has strengthened army-civilian unity.

groups of fighters have been sent by frontier guards stationed on the banks of the heilung river and in the greater and lesser khingan mountains to call on people of mongolian, olunchun, evenki, tahur and korean nationalities and thank them for their support to the army. in some places, they went from house to house to canvass opinions about the army's observance of the party's national policy and the three main rules of discipline and eight points for attention and modestly asked for criticism. many mobile army medical teams are touring mountain villages and forest areas. one of them walked more than 50 kilometres in a snow storm to deliver a difficult birth and saved the mother and baby.

fighters of the frontier guards under the sinkiang military command visited villages and grasslands inhabited by people of uighur, kazakh, khalkhas and other nationalities. together they reviewed the excellent situation at home and abroad and the friendship they had forged in their common efforts to build up and defend the frontier areas. one frontier guard company went to a commune on the kashgar river bank and saw the great changes that had taken place there during the great proletarian cultural revolution. the once desolate area has been turned into an oasis producing rice, wheat, cotton, vegetables and fruits. its collective economy and cultural and educational work are thriving. at a get-together, the fighters and former poor and lower-middle peasants of uighur nationality hailed chairman mao's kind attention to the people of minority nationalities and the tremendous victories of the cultural revolution.

p.l.a. frontier guards and commune members of tai, chingpo and wa nationalities in the hsishuang banna area in yunnan province started a movement to learn from each other. commanders and fighters of a company went to a production team in the ahwa mountains to learn from peasants of wa nationality who had carried on a determined struggle against the elements and class enemies in the past two decades and more. the armymen were greatly inspired by the peasants' revolutionary spirit in taking the socialist road charted by chairman mao.

frontier guards in tsayul and meto on the tibetan plateau have conscientiously implemented the party's national policy and enthusiastically helped the local people in their socialist construction. a profound friendship has thus been formed between the fighters and the tibetan, menba and teng people. on the eve of the spring festival, members of one frontier guard unit visited a new village for teng people, which the unit had helped build under the leadership of the local party committee. the teng people, who were regarded as "savages" before liberation, have reclaimed wasteland in the area and now have their own school and power station. beating drums and gongs, the whole village turned out to welcome the frontier guards. the armymen helped the villagers map out a new plan for increasing production. p.l.a. cadres and fighters experienced in planting paddy rice helped set up experimental plots.

RURAL CADRES

Commune Party Secretary in East China Serves Peasants Wholeheartedly

(NCNA-English Nanking, Jan. 29, 1974)

members of the shuangkou people's commune in east china's kiangsu province warmly praised their sixty-year-old party secretary wang hsueh-chien for his whole-hearted service.

demobilized from the people's liberation army in 1955, he was sent to work in suining county and became party secretary of the poorest commune in the county in august 1959.

with a population of 41,000, the shuangkou commune is on an abandoned course of the yellow river and has large tracts of low-lying sandy land. half of the commune's 5,133 hectares of farmland is alkaline. wang hsueh-chien went to all the production teams, made wide investigations and learned of the burning desire of the poor and lower-middle peasants to transform the alkaline land.

during the spring festival of 1960, the commune party committee and other leading members of the commune and production brigades held a meeting at the local memorial centre for revolutionary martyrs, comrades-in-arms for the liberation of the area of many attending the meeting. wang hsueh-chien said that the way to honour the revolutionary martyrs who had shed their blood for winning the land was for the living to turn it into fertile fields. his words were a great inspiration to all present who pledged themselves to change the poor conditions of the shuangkou area.

the very next day, wang hsueh-chien and other peasants started to try to improve an alkaline plot of just 0.2 hectares to grow cotton. they ploughed deep, dug ditches to wash away the alkali and then popularized their experience throughout the commune.

wang hsueh-chien and other members of the commune party committee then made a plan based on investigation to build irrigation projects and control waterlogging, themselves taking the lead in the construction work. after chairman mao issued the call "in agriculture, learn from tachai" in 1964, cadres and peasants of the commune displayed the spirit of self-reliance and hard struggle as did the national pace-setting tachai brigade. they launched a mass movement to improve natural conditions. they dug five canals and hundreds of ditches, paved five roads and built 67 bridges, bringing waterlogging under full control.

wang hsueh-chien visited veteran poor and lower-middle peasants, studied data and sounded the depth of underground water in the area in order to turn dry land into paddy rice fields. five hundred and sixty-one pump wells were then sunk under his guidance. more than a half of the commune's farmland is now irrigated. the paddy acreage has been expanded to more than 860 hectares, one-fifth of the land under cereals.

after a period of meticulous study and investigation of cotton growing, wang hsueh-chien found a way to prevent the decay of cotton-bolls and the proper time for pruning to get high yield. the commune's ginned-cotton output now averages 0.9 tons a hectare as against 0.3 tons before, with first-grade cotton jumping from 6.8 to 68 per cent of the total picking. this improvement in quality alone gives the commune 200,000 yuan more in its annual income.

wang hsueh-chien could not stretch the fingers of his left hand owing to a bayonet wound during the war of resistance against japanese aggression. but he is hardly ever in his office, preferring to work alongside the peasants in the fields or at construction sites. he spends much time in the brigades and teams, studying work plans with the cadres or chatting with commune members.

he pays close attention to the well-being of the people, recalling that it is a fine tradition of the chinese communist party. since he became party secretary 14 years ago, wang hsueh-chien has spend the spring festival not with his family but visiting poor and lower-middle peasants or relatives of revolutionary martyrs or servicemen.

a production brigade was inundated during a downpour in 1963. wading through waist-deep water, wang hsueh-chien went to the brigade and organized the people to fight the flood. he and others helped the aged and children into boats. wang hsueh-chien and a poor peasant rescued a pregnant peasant woman and her two-year-old child who had fallen into the current. in all, the more than 800 commune members and more than 70 head of cattle were saved. the party secretary then arranged grain supply for the people though he had not had a good rest for 48 hours.

another production brigade was hit by a hailstorm in 1971. though it was late at night, wang hsueh-chien rushed to the spot and held a meeting of the whole brigade. he called on the commune members to learn from the tachai production brigade and fight against the natural calamity in the revolutionary spirit of hard work and self-reliance. braving scorching sun, people put to right the lodged maize stalks and applied top dressing to the cotton plants. they dug a 2.5 kilometre-long canal in a week and added more than 26 hectares of ricefields. as a result, the production brigade got a record harvest that year.

great changes have taken place in the commune over the past 14 years. the alkaline land has been turned into high-yield farmland while barren land is now covered with poplar, willow and apple trees. ponds now provide fish and lotus. the commune's grain output reached 4.8 tons per hectare in 1972, topping the target set for this part of china in the national programme for agricultural development. the commune members' living standards have been improving. but wang hsueh-chien remains as he was 14 years ago -- hard working and plain-living -- one of the working people. when it was suggested that the commune build a new office, wang hsueh-chien responded: "we must not forget our past suffering, nor the party's tradition of diligence and frugality."

wang hsueh-chien was born in a family of farm labourers and went begging with his mother when he was a child. after his mother committed suicide because of oppression by the landlords, wang hsueh-chien toiled for the landlord as cowherd. with bitter hatred for the old society, he joined the ranks of the revolution.

wang hsueh-chien never went to school in the old days. the opportunity came after liberation and he studied hard. he has read the "manifesto of the communist party", "the state and revolution" and chairman mao's philosophical works. his whole-hearted service to the people won the hearts of the poor and lower-middle peasants. he was elected standing committee member of the suining county committee of the chinese communist party.

although the shuangkuo commune increased its grain output years on end, wang hsueh-chien felt more could be done. he and other cadres mapped out an eight-year plan last year for the development of the commune. wang hsueh-chien, other commune cadres and about 600 other communist party members pledged before the memorial plaque for revolutionary martyrs that they would do their best. they studied this quotation from chairman mao: "thousands upon thousands of martyrs have heroically laid down their lives for the people; let us hold their banner high and march ahead along the path crimson with their blood exclamation"

SPRING FESTIVAL

Brisk Market in South China Autonomous Hsien

(NCNA-English Nanning, Jan. 29, 1974)

the more than hundred shops and marketing centres in the communes and brigades of south china's pama yao autonomous county displayed an abundant supply of goods for the people of various nationalities before and during the traditional spring festival holidays.

they sold 90 per cent more consumer goods, meat, vegetables and other things in the past two months than in the same period of last year, according to the county commercial department. the varieties of goods came to over 9,800 as against 3,500 before the cultural revolution. minority people now enjoy an additional 150 varieties of goods specially made for them, including yao women costumes, head pieces and silk products.

the county commercial department often sends people to minority people's living centres to investigate their needs and habits in order to supply what they want.

in old china many yao people lived on wild herbs and chaff and dwelt in caves or dilapidated thatched huts. they could have nothing to celebrate spring festival. since liberation in 1949 the majority of them have moved in tiled houses, and many have bank savings. the county's collective and individual bank savings last year was 50 per cent above the 1972 figure and three times that before the cultural revolution.

poor peasant lu chin-ko's father worked as a hired-hand for a landlord and collected and sold fire-wood before liberation. his earnings could hardly make ends meet. lu chin-ko now has a family of 16 who receive an income of food grain more than they need and have bank savings. they bought a new suit for every member during the spring festival.

lu chin-ko said: "in the old society, we poor people were miserable during the spring festival when kuomintang officials pressed us for taxes and the rich, for debts. our life is now improving every year. we owe our happiness to chairman mao and the communist party."

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* FOREIGN RELATIONS *
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CHINA AND ITALY

Jen-min Jih-pao Commentator Castigates Anti-China Film by Antonioni

(NCNA-English Peking, Jan. 30, 1974)

today's "people's daily" carries a commentator's article entitled "a vicious motive, despicable tricks", condemning the anti-china film "china" by the italian director m. antonioni. the article reads:

since the day the five-star red flag was hoisted over tienanmen square and the birth of new china was proclaimed, different political forces of the world have assumed different attitudes towards the earth-shaking social changes in china and the tremendous achievements of her socialist construction. hundreds of millions of revolutionary people and friends all over the world have voiced admiration and sympathy whereas a handful of reactionary forces have expressed indescribable horror and deep hatred. this is what has happened to all great revolutions whether in china or other lands, in ancient times and now. the anti-china film "china" by the italian director m. antonioni, which started being shown in some western countries last year, reflects the attitudes of the tiny handful of imperialists and social-imperialists in the present-day world who have an inveterate hatred for new china. the appearance of this film is a serious anti-china event and a wild provocation against the chinese people.

antonioni came to china as our guest in the spring of 1972. with his camera, he visited peking, shanghai, nanking, soochow and linhsien county. however, his purpose in making the visit was not to increase his understanding of china, still less promote the friendship between the people of china and italy. hostile towards the chinese people, he used the opportunity of his visit for ulterior purposes; by underhand and utterly despicable means he hunted specifically for material that could be used to slander and attack china. his three-and-half-hour-long film does not at all reflect the new things, new spirit and new face of our great motherland, but puts together many viciously distorted scenes and shots to attack chinese leaders, smear socialist new china, slander china's great proletarian cultural revolution and insult the chinese people. any chinese with a modicum of national pride cannot but be greatly angered on seeing this film. tolerating such a film and permitting it to deceive people in various places would be to legitimize

reactionary propaganda that wilfully insults the chinese people and would be surrendering to anti-china provocations by the international reactionaries. we will thoroughly expose and criticize this film's counter-revolutionary nature in reply to the challenge to the chinese people of the international reactionaries. this is a serious struggle on the ideological and political front that merits serious attention.

(one)

in the narration, the film says that it does not "pretend to explain china. we want only to start to observe this great repertoire of faces, gestures and habits" in china. this is a downright fraud. every scene in the "documentary" makes its own explanation. these are scurrilous political explanations which use reactionary artistry to slander and smear china; they are outright reckless political attacks on china, on communism and the revolution.

it seems quite natural that tienanmen square is shown as the film begins. in fact, this is designed to serve the reactionary intention of the "documentary". the narrator says: "peking is the political and revolutionary centre of china", "the people's republic was proclaimed here", "and here passed the waves of red guards marching for the cultural revolution." then, the film leads the spectators "away from the square" to "observe" china, supposedly to see what the chinese revolution has brought the chinese people. a series of reactionary scenes follow, distorting new china beyond recognition. this structure and composition of the film is designed solely for the purpose of concentrating its attack on the revolution led by the communist party of china. and here lies the nub of this film -- reviling the revolution, negating it and opposing it.

this reactionary film completely ignores and totally negates the tremendous achievements china has made on all fronts of socialist construction. it wants people to believe that today's socialist new china is almost the same as the semi-feudal, semi-colonial old china of the past.

antonioni presents shanghai as "an industrialized city", only to sling mud at china's socialist industry. shutting his eyes to the large numbers of big modern enterprises there, the director concentrated on assembling unconnected scenes of poorly-equipped hand-operated enterprises. there are, in fact, shipyards that turn out 10,000-ton vessels by the whangpoo river, and chinese-made ocean-going ships berth in shanghai. however, under antonioni's camera, all the freighters on the river are from abroad and china has only small junks. taking an outright imperialist stand, the director asserts that shanghai's industry "was not born today" but "as a city, shanghai was literally invented by foreign capital in the last century".

"the industries" built after liberation, he declares, "are often little better than big handicraft canopies built in a hurry". he says that "the biggest oil refinery in the city is a poor factory built almost with discarded material." isn't that a brazen boasting of the "meritorious service" of imperialist aggression against china in the nineteenth century and striving to belittle the great achievements of the chinese people in developing industry by self-reliance? the director also used very despicable means to take shots that distort the working people. his vicious implication is that if shanghai, china's major industrial city, is like this, imagine other areas exclamation

antonioni distorts the image of linhsien county which he presents as "china's first socialist mountain" only to sling mud at china's socialist countryside. the red flag canal here, known in china and abroad, is shown casually in passing and the film presents neither the magnificence of this "man-made river" nor the prosperity in the county following the transformation of its mountains and rivers. instead, there is a boring succession of shots of fragmented plots, lonely old people, exhausted draught animals and dilapidated houses.... with great pains he tries to evoke "the poverty of the peasants" in linhsien county, describing a mountain village as an "abandoned desolate place" and slandering the village school there. antonioni says maliciously that "it would be naive if we think we have discovered a rural 'paradise'" in present-day china. is this not an insidious trick to slander the chinese countryside, more than twenty years after liberation, as a hell on earth?

the film vilifies china's socialist construction in a variety of ways, from municipal construction to the people's life, from culture and education to physical culture and sports, from medicine and health to family planning, sparing not even the kindergartens.

in total disregard of the tremendous changes that have taken place in china's cities, the film plays up peking as "still an antiquated city" with "very simple and poor" housing and "disappointing urbanization". it describes soochow as showing "little difference from what it was at the time of its distant origin"; while the changes in shanghai are given as no more than the old houses in the concessions built by "western economic empire" having been turned into "public offices today".

the film resorts to all manner of trickery to deny the fact that the life of the chinese people has markedly improved. it says that "the inhabitants of peking seem poor, but not miserable." the director seems to have shown leniency by saying that the chinese people are not miserable. but his real intention is to mock at their "poverty". did he not work hard in cities and countryside

to catch shots to describe people as "poorly dressed" and "doing hard labour", in order to spread the false impression that one could meet "poor people" everywhere in china? he did all this in the manner of an imperialist overlord exclamation

antonioni describes post-liberation china as pitch-dark, and tries to show that nothing is in good order and everything is wrong. his purpose is to make the audience draw the reactionary conclusion that china should not make revolution. he attacks the people's communes, saying that they have gone through "disappointment". he spreads the lie that the great proletarian cultural revolution has "thrown the system of production into confusion", and that it has spared "few" of the cultural relics left over from the past. he even goes so far as making use of a shot of people doing traditional taichi shadow boxing and lies that "the new leaders" of china want to "abolish" such "ancient tradition". in a word, in the eye of this reactionary antonioni, china's socialist system is no good, china's revolution is a mess, and the only way out is to go back and restore the old order. this shows the true counter-revolutionary features of antonioni who poses as "a leftist".

. (two)

in the film, antonioni misrepresents the chinese people and their thinking to an intolerable extent in order to malign the chinese revolution and attack china's socialist system. he tries to create the false impression that the chinese revolution has neither changed the status of the chinese people nor emancipated their minds, and that the chinese people do not have enthusiasm for their socialist system.

the whole world knows that tremendous changes have taken place in the thinking of the liberated chinese people. "(boldface begins) do the chinese working people still retain any of their past slavish features? none at all; they have become the masters. (boldface ends)" in our country, "(boldface begins) never before have the masses of the people been so inspired, so militant and so daring as at present. (boldface ends)" however, antonioni describes the chinese people as a mass of human beings who are stupid and ignorant and isolated from the world, and who knit their brows in despair, are listless, pay no attention to hygiene, love gluttony and pleasure-seeking, and muddle along without a purpose. in order to defame the chinese people, he racked his brains to present in a grotesque way various expressions of people sitting in tea houses and restaurants, pulling carts and strolling in streets. he even did not stop at a woman with bound feet. moreover, he disgustfully filmed people picking their noses and going to the toilet. in linhsien county, he went uninvited into a mountain village and directed his camera at the villagers. the villagers objected,

and he slanders them by alleging that they were "frightened" and "often petrified and motionless". with "european pride", antonioni deliberately defames the chinese people. this is a great insult to the chinese people who have stood up exclamation

more spiteful is antonioni's use of devious language and insinuation to suggest to the audience that the chinese people are hard pressed and have no ease of mind and are dissatisfied with their life. in the scene of the tea house in shanghai's chenghuangmiao, he inserts an ill-intentioned narration: "it is a strange atmosphere", "thinking of the past, but loyal to the present". he uses the phrase "loyal to the present" in a negative sense. actually he is implying that the chinese people are forced to support the new society but do not do so sincerely or honestly. does not antonioni again and again suggest the chinese people are not free? he openly ridicules the workers' discussions as "repetitive and monotonous" and "not a true discussion". he slanders chinese children, who sing "political" songs praising chairman mao and the communist party, as doing something incompatible with their innocence and attractiveness, and so are not doing it of their own will. he smears the people as being "prudent and reserved" so that "their sentiments and pain are almost invisible". to him, the chinese people are not satisfied with their life and have tremendous "pain" but dare not express it. what nonsense exclamation in our socialist country of the dictatorship of the proletariat, the people are the masters, the political situation is lively and vivid, the masses enjoy real democracy and have boundless ease of mind. antonioni's attempts to crawl through cracks and fan up dissatisfaction among the chinese people towards new china and the socialist system are in vain. those who do feel "pain" are the handful of reactionaries who vainly attempt to restore the dictatorship of the landlords and comprador bourgeoisie in china. saying the chinese people "think of the past" is even more slanderous. which people are "thinking of the past"? the chinese people deeply hate the "past" when demons and monsters swept in a swirling dance for hundreds of years. it is only the imperialists and their agents in china who constantly yearn for their lost "paradise" and dream day and night of turning china back to a semi-feudal and semi-colonial state. but the wheel of history cannot be turned back. anyone who attempts to do so is bound to be smashed by the wheel of history exclamation

(three)

the techniques used by antonioni in making the film are also extremely reactionary and despicable.

with regard to what scenes to select or discard and how to handle them, he took few or none at all of the good,

new and progressive scenes, or took some of them as a gesture at the time he was shooting but finally cut them out. on the other hand, he grabbed inferior, old and backward scenes and took as many and as detailed shots of them as possible. not a new lathe, a tractor, a decent looking school, a construction site seething with enthusiasm, or a scene of good harvest ... is seen in the film. but he took full shots and close-ups of what he considered as useful for slandering china and the chinese people and did not think them lengthy. in photographing the yangtze river bridge at nanking, the camera was intentionally turned on this magnificent modern bridge from very bad angles in order to make it appear crooked and tottering. a shot of trousers hanging to dry below the bridge is thrown in to mock the scene. the film gives a still more disgusting presentation of tienanmen square. it does not show the panorama of this grand, magnificent square but takes shots of the tienanmen gate, which the chinese people ardently love, in such a way as to strip it of all grandeur. on the other hand, a lot of film is used to photograph crowds in the square; there are sometimes long-shots, sometimes close-ups, sometimes from the front and sometimes from behind, and for a time throngs of heads and at another legs and feet helter-skelter. these shots are intended to make tienanmen square look like a disorderly market place. is this not aimed at defaming our great country?

in so far as montage is concerned, the film seems to be a jumble of desultory shots placed together at random, but in fact all are arranged for a vicious purpose. for instance, the director presents the clay sculptures shown in the exhibition hall at the underground palace in the ming tombs which depict how the working people were oppressed and how they fought in resistance during the ming dynasty, accompanied by narrations about the peasants' suffering at that time. this is followed first by a shot of a group of young students with shovels going to the fields to work, and then by a picture of the sino-albanian friendship people's commune in which a woman commune member is wiping the sweat off her brow, all intended to show that "life in the fields means daily hard labour" and to assert that china's countryside is no "paradise". the director obviously uses this succession of pictures to suggest that the condition of chinese peasants today is little better than it was in feudal society several hundred years ago.

the use of light and colour in the film is likewise ill-intentioned. it is shot mainly in a grey, dim light and chilling tones. the whangpoo river appears as if enveloped in smog. streets in peking are painted in a dreary colour. mountain villages in linhsien county are hidden in dark shadows. all in all, there are many scenes which give the audience a forlorn, gloomy, melancholy and sombre impression. more venomous is the musical accompaniment. the director did not shoot a single

scene of china's model revolutionary theatrical works, but unscrupulously ridiculed arias from these theatrical works. the aria "raise your head, expand your chest" sung by chiang shui-ying in the "song of the dragon river" is used in the film to accompany the scene of a swine shaking its head. this was pure concoction because in fact no such music was being played when the scene was shot, the organisation concerned has pointed out. this is a deliberate slander against china's model revolutionary theatrical works and an attack on china's revolution in art and literature. it is venom carried to the extreme exclamation

that antonioni is hostile to the chinese people can also be proved by the way he shot his scenes in china. he openly boasts in the film's narration of how he took sneak shots of many scenes in the film like a spy. he brags about how he "filmed it (a chinese warship in the whangpoo) secretly by evading the restriction" and how he kept the "film camera hidden" to catch "the daily reality" in peking's wangfuching street unexpectedly. he complains that "it was difficult to move with a film camera" in chienmen street. what's difficult? it is difficult to a thief. he even asked people to fake a fist-fight scene at the china-albania friendship people's commune in peking so that he could shoot the scene to slander the chinese people. on another occasion he asked people to change their clothes to suit his purpose, otherwise he would not photograph them. his trickery in taking sneak shots, forcibly taking shots against people's wishes and fabricating scenes is in itself grave contemptuous disrespect towards the chinese people.

(four)

the appearance of this anti-china film on the international screen is certainly not an accidental, isolated occurrence. it has an international background.

our situation at home and abroad has kept improving in recent years. chairman mao's revolutionary line in foreign affairs has achieved new and bigger victories. china's international prestige grows daily. the schemes of imperialism and social-imperialism to isolate and subvert china have gone bankrupt. but our enemies will not accept their defeat in china. attacks on the chinese revolution and throwing mud at socialist new china are ways used by them to prepare public opinion for a counter-revolutionary comeback and once again turn china into a colony and semi-colony.

it is clear to all that the soviet revisionist renegade clique is the spearhead and chief boss behind-the scenes in international anti-china activities. from khrushchov to brezhnev, they all exert themselves to the utmost to smear and assail the chinese people. they said that the chinese people were so poor that they drank watery soup out of a common bowl and had no trousers

to wear; that the great proletarian cultural revolution had brought "new destructions" to china's productive forces; that the chinese people were "worn out" and in "severe trials", leading "a barrack square way of life", etc. but all these dull-witted slanders only serve to expose the ugly features of the soviet revisionist renegades. they gain nothing from it. the soviet revisionists' anti-china lies have little market in the world today. it is precisely in these circumstances that antonioni's reactionary film, disguised as "objective" and "truthful", is released to deceive people. and, copying a page from the soviet revisionist slanders and attacks, it attempts to play a role that cannot be played by the soviet revisionists' anti-china propaganda. in fact, antonioni has only parroted the bankrupt anti-china propaganda of the soviet revisionists.

after this anti-china film came out, the american broadcasting company (abc) bought it for a quarter of a million dollars and put it on show in the united states. and some persons in america chimed in, describing this reactionary film as "fascinating". so it seems the spectre of john foster dulles still clings to a bunch of american imperialists, and antonioni's anti-china film also serves the needs of these reactionaries.

although italian, antonioni in no way represents the millions of italians who are friendly towards the chinese people. the italian people do not approve of hostility towards china. by making this anti-china film, antonioni has obviously pitted himself against the wishes of the italian and chinese people to strengthen their friendly relations.

the chinese people consistently strive to develop friendly contacts and mutual understanding with the people of other countries. in our contacts with others, we never force people to accept our point of view. we have repeatedly pointed out that china is still a developing socialist country. although we have made tremendous achievements in the socialist revolution and construction, we do not try to hide the fact that our country still has shortcomings in its advance; there are still backward and reactionary things, and it is necessary to continue the revolution. chairman mao frequently reminds us that we must oppose big-power chauvinism. we invite friends from other lands to raise criticism of our work. however, we will thoroughly expose anyone who passes himself off as a "friend" but actually engages in shameless anti-china deal to win the approval of imperialism and social-imperialism which are extremely hostile to china, so that he cannot bluff and deceive the people. only this is beneficial to mutual understanding and friendly contacts among the people of different countries.

this anti-china film by antonioni reminds us to continue being sober-minded and never forget there are always forces hostile to the chinese people in the world and sharp and complicated struggle continues, although the international and domestic situation is excellent. this reality is independent of man's will. of course, there is nothing terrifying about attacks on china. all the doughty anti-china warriors, whether important people or otherwise, will only lift a rock to hit their own toes, no matter what weapon or method they use. the chinese people will steadfastly and courageously advance along the socialist road. as our great leader chairman mao put it long ago: "(boldface begins) let the domestic and foreign reactionaries tremble before us exclamation let them say that we are no good at this and no good at that -- we, the chinese people, will steadily reach our goal by our indomitable efforts. (boldface ends)"

CHINA AND MALAYSIA

Malaysia Has Favorable Foreign Trade Balance in 1973

(NCNA-English Peking, Jan. 29, 1974)

malaysia registered a favourable balance in foreign trade last year because of high prices of rubber, tin, wood and palm-oil in the international market, reports from kuala lumpur stated.

according to malaysian newspapers, malaysia's total export value last year was 42 per cent more than 1972. rubber occupied the first place in the country's exports. wood occupied the second place with a 77 per cent increase over that in 1972. malaysia's palm-oil export accounted for 64 per cent of the world total export.

malaysia's petroleum output last year rose by about 99,000 barrels per day, but its export dwindled due to mounting domestic needs.

thanks to its favourable balance in foreign trade, malaysia's foreign exchange reserves would reach 3,430 million malaysian dollars at the end of 1973, 17 per cent more than that in 1972.

CHINA AND SYRIA

CAAC Director General Fetes Syrian Government Civil Aviation Delegation

(NCNA-English Peking, Jan. 29, 1974)

ma jen-hui, director-general of the general administration of civil aviation of china, hosted a banquet here this evening in honour of col. nahed al-khani, director-general of the directorate general of civil aviation of syria, his wife and the government civil aviation delegation of the syrian arab republic he is leading.

syrian ambassador to china jabr al-atrash, his wife and officials of the embassy were present.

director-general ma jen-hui and director-general nahed al-khani drank toasts at the banquet which was filled with a friendly atmosphere. both expressed the hope that the friendship between the peoples of china and syria and the friendly relations of cooperation between the two countries' civil aviations would grow steadily.

present at the banquet were leading members of chinese departments concerned chou chueh and liu ming.

the syrian government civil aviation delegation arrived here by air yesterday evening for a friendly visit to china on invitation.

CHINA AND VIETNAM

NCNA Authorized to Announce Chinese Government Decision to Repatriate Captured Personnel of Saigon Troops of South Vietnam in Batches

(NCNA-English Peking, Jan. 29, 1974)

the hsinhua news agency is authorized to make the following announcement: in the fight of self-defence at china's hsisha islands on january 19 and 20, 1974, chinese people's liberation army units, militiamen and fishermen captured major pham van hong and 47 other officers and men of the saigon troops of south viet nam and an american, who intruded into china.

in its statement of january 20, the ministry of foreign affairs of the people's republic of china announced that "the personnel of the other side whom we have captured in the fight of self-defence will be repatriated at an appropriate time". the chinese government has now decided to repatriate the above-mentioned captured personnel in batches. the first batch, consisting of five sick and wounded captured personnel of the saigon troops and the captured american who is ill, will be repatriated on january 31 at shumchun, kwangtung province, china.

the chinese red cross society will notify the international committee of the red cross and the american national red cross to send their representatives over to receive them.

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